

# New Rome Arraigned, <sup>3</sup>

And out of her own Mouth

F. 2. 25-

## CONDEMNED.

CONTAINING

A Farther Discovery of the Dangerous Errors, and  
Pernicious Principles of the

LEADERS and TEACHERS

OF THE

### Toronian Quakers:



Which tend to Overthrow the Christian Faith, to Obstruct the  
Jews Conversion, to Encourage *Mahometism*, and to Pervert  
the Right Way of the Lord; which whether so or no, deserves  
the Examination and Consideration of the Christian Ministry of  
all Protestant Churches, as they tender God's Glory, and the  
Good of Souls.

To which is added,

Ten ARTICLES of the Christian Faith, wrote by Geo. Keith,  
who was Persecuted by the Quakers in *Pensylvania* for his Christian  
Testimony.

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*The Second Edition, with some Alteration and Additions, by Francis Bugg.*

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*Babylon is fallen, is fallen, and is become the Habitation of Devils, and  
the Hold of every foul Spirit, and a Cage of every unclean and hateful  
Bird.*

*Reward her even as she hath rewarded you, and double unto her double accord-  
ing to her works: In the Cup which she hath filled fill to her double.*

*Rejoyce over her, thou Heaven, and ye Holy Apostles and Prophets, [and  
Christian Ministers] for God hath avenged you on her, Rev. 18. 2. 6. 20.*

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Licensed, June 18th. 1694.

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Book-seller, in *Bishopsgate-street*. 1694.

1709:95~



## The Preface to the Christian Reader.

Christian Reader,

**T**Here are two things put me upon this Preface: First, Geo. Whitehead and his Abettors's Inveterate Malice, calling me and others Old canker'd Apostates, Vile Apostates, Self-condemn'd Apostates, Unruly Beasts, Betraying Judasses, Wolves, Dogs, Enemies of all Righteousness, Children of the Devil, Devils Incarnate, Heathens, Atheists, &c. Indeed their Books are so very Malicious and Defamatory, as well as their private Whisperings and Backbitings, that some even of themselves have been constrained to give me under their Hands a Testimony in Writing against the unchristian Treatment which I have met withal; namely, T. Bird, J. Ellington, J. Mason, W. Bellsham, and above Twenty more Quakers belonging to Mildenhall-Meeting: And yet not worse Language than they have given the Publick Ministry; as Witches, Devils, Gormandizing Priests, &c. as anon will appear. And whoever discovers their Errors, and displays them in their proper Colours, must expect to meet with something of this kind: And that being fore-seen, have doubtless been taken for a tolerable Excuse by abler Pens from stooping to such an Undertaking as this: And thereupon I may the more rationally expect the more favourable Censure for what might have been done better by the Learned; 'tis enough to me to be thought worthy in this great Work (of discovering the greatest Heresie that ever sprang up in our Age) to be as the Carpenter's Man, whose Work is to hew off the rough and knotty pieces of the Timber, to make it more ready for better Workmen.

To be Contentious I grant is an Offence the Scriptures condemn with no little keenness, whilst it exhorts to contend earnestly for the Faith once delivered to the Saints. From whence I conceive, that though I contend against Quakerism with some Symptoms of Zeal, I am not therefore Contentious; nor though I may retract, yea, write against some Errors I formerly held, and upon Conviction have forsaken: I am not therefore a Self-condemned Apostate, as G. W. dreams. If you think me too smart in some passages against Persons, 'tis against their Leaders; if against their Opinions, I have from their own Books proved them Erroneous and Blasphemous, which ought to be reprov'd sharply: And that their Opinions are so, I have never refused to make Proof of to their faces, on Condition when proved they would engage a Retraction; nay, sometimes without any such Engagement. See Quakerism Anatomized, p. 2. I cannot call Gall and Poyson by sweet and lovely Names, I must alter my Style according to the Matter and Occasion, or else all will be out of Tune, and no more Harmony than Harp and Harrow. Bishop Jewel, and other Reformers, they wrote smartly

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gists the Papists, and most exquisitely displayed their Errors; and yet they protested they were in Charity, and desired nothing more than that they would have hearkened to them, and forsaken their Errors. And I do say, nothing would please me better, than to see this People Condemn what is Erroneous amongst them, and persevere in the Truth, and the Knowledge of our Lord Jesus Christ, True God, and Perfect Man in One Person.

**Object.** But if any Object in favour of them, That though they do not Preach Christ without (unless since G. K. came over) as he is in Heaven above, nor believe him to be distinct from his Saints; nor Pray in the Name of Jesus to God the Father, thereby owning him in his Mediator-ship; nor make Confession of Sin to God in Prayer, nor beg Pardon for the same: But look at Christ within, the Light within, his Crucifixion within, his Intercession within; nor a Bible to be seen in their Meetings, for they are above such Carnal things. Yet they have among them many good Exhortations, and they own Christ to be the Word of God, the Power of God, the Wisdom of God; will not this do? Supposing they mean all to be within, yea, Heaven and Hell, all within, &c.

**Ans.** 'The Mahumetans hold Abraham to be the Friend of God, and 'Moses the Messenger of God, and Christ the Breath of God. — And they Punish such as speak against Christ, whose Religion was not (say they) taken away, but mended by Mahomet. Heylin's Cosinog. lib. 3. p. 104. And our Saviour is called in their Alchoran, The Word, the Power, the Soul, and Strength of God, &c. The Lives of the Patriarchs, Printed 1694. See the Word Alchoran.

Inasmuch that if the Quakers do not come to this Result, to own the same Jesus, that was born of the Virgin, smote with Palms of their Hands, Crucified, Dead, Buried, Rose again, and in the sight of the Galileans ascended into Heaven, and publickly Condemn their Books, which Teach the contrary, they cannot deserve the Name Christian, &c.

I am not unsensible what little Arts they have used to blast my Reputation, that thereby they may obstruct the Service of my Books; but their Expectation hath failed them. Then they Indicted me in London for Printing without License, yet they do the same. But they say, I put up a Mock-Pillory; I grant I did, and that to shew what they actually deserved upon their own Proposals to Authority. Did not they erect the Form and Figure of a Child's Penny boring Battle-door for the Bishops, Clergy, and Gentry to Learn the English of Tu and Vos? Signed by G. Fox, a Shoe-maker, &c. Was not this as great an Affront to them as mine could be to the Twelve Quakers? See Quakerism Withering, &c. p. 61. But how did they bestir themselves to Persecute me? How did they run up and down to great Persons, both on Foot, and by Coach, and all to Suppress me? And had they had a Jury of Quakers, I had been Cast, but the Jury brought in the Bill Ignoramus, &c. to the great Satisfaction of the Honourable Court. Thus did they begin here, as the Quakers did in Pensilvania, who Persecuted G. Keith and his Friends for their Christian Testimony,

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*Testimony, notwithstanding their Pretences that the Lord hath laid it upon them not to go to Law, nor avenge themselves, and that the disposition of their Nature is not to seek Revenge; for (say they) such as do are in the Fall, &c. See an Account from the Children of Light, p. 19. And Smith's Plimmer, p. 79. Yet these Pretences are like the rest of their Sophistry, for had they Power, few should exceed them in Persecution and Cruelty. For methinks I hear them say, Come, let us say, He is a Pestilent Fellow, a mover of Sedition, we must use all the Arts we have to stop him; for he seems to follow the steps of M. Luther, that Apostate Adversary of our dear Elder Sister. And if he goes on, he will so unvail us, that all People will know us and our Intrigues: Come, let us bespatter him, and cover him with some frightful Beast's Skin, and then set our little Curs to bait and worry him, to abuse and bespatter him in City and Country, &c. This I have found true, which leads me to the Second thing proposed, &c.*

2. A Charitable Essay, &c. p. 7. 'And now F. B. concerning thy Proposal: — We reject thy Challenge, nor that the Number intended on thy side are of the ablest Priests and Professors, nor dost thou produce any Deputation from the Church-Bishops or Clergy of England. Again, Innocency Triumph. &c. p. 35. If Fr. Bugg have Letters by him from Ministers, why do they not appear? As to If. Archer's Approbation, F. B. cites only an Abridgment, why did he not cite the whole? Was he so tyed up to brevity, that he allowed his Teacher no more room? — That Dev. of the Ch. of England, who gave his Approbation of F. B.'s Book, what is his Name? Why does he not appear? And if F. B. has Letters by him of the same Import, what are their Names? And why do they not appear? Again, G. W.'s Letters to Mr. Smithies and Mr. Archer, 'If you do not stop F. B. from Writing, the Cry will be louder, and ascend higher than your selves, &c. As if he were resolved to Summon them before Squire Pen, late Deputy-Governour of Pensilvania, for he is the highest Quaker, and yet he is not so high (now at least) but by some Clergy-men may be balanced; and what if I say, over balance him? Will G. W. Indict me for so saying? Well, to the Matter, though I do not love to expose Persons Names, yet since G. W. thus daringly calls for their Names, and to come forth; threatening others, that if they stop me not, the Cry will be louder and higher: As if G. W. only may write, and that without controul, what he please, true or false. And F. B. must be stoppt, and who dare approve of his Books? If so, let them come forth, let's know their Names, and who they are, &c. Poor Proud Man! I say, thus considered, I shall allow Mr. Archer room for his whole Approbation, and recite the substance of two or three Letters from some other Clergy-men, and the request of three others, besides an Independant Preacher, that so he may see that both Conforming and Non Conforming Ministers are not ashamed to appear in favour of what I write, nor afraid of G. W. who Acts more like a Lord Chief Justice than an Humble Quaker.

Mr.

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Mr. Archer, Minister of *Mildenhall* in *Suffolk*, the Town where I dwell,  
his Approbation, &c.

‘ **A**S there is Joy in Heaven over a Sinner converted to God as to his Mo-  
rals, so when the Erroneous turn to the true God, as to his Intellectuals,  
‘ Truth and Goodness being his Infinite Attributes, the shadow of them (for in  
‘ the Creature they are no better) are equally pleasing to their Author. Hence I  
‘ may shew my Joy, in that my Neighbour Bugg is returned from his Errors,  
‘ (not as to his Life, for he was sober ever since I knew him) but as to his Judg-  
‘ ment; as a sign of which he has laboured to bring over his seduced Brethren,  
‘ which, would they read his Books, might be done; but I fear most of them  
‘ are of the mind of one of them that told me, Thou maist out-argue me, but  
‘ shalt not persuade me. However I do own the Substance of  
‘ i. e. The first Impression. ‘ this Book \*, as a Defence of those Eternal Truths by which I  
‘ hope for Salvation, and which are a Comfort to me in my Pil-  
‘ grimage. Peace be to those that own them, and the Lord open the Eyes of such  
‘ as deny them.

Isaac Archer.

Come, G. W. I have found room to recite my Teacher, verbatim, but I want  
both time and room to draw the exact Picture of G. W. who for audacious In-  
solency, Pride, and Self-conceit; for Scorn, Contempt, and Envy; for Defaming,  
Glossing, Perverting, and Subtilty; for denying what you know to be true, and  
affirming what you know to be false: I say, to set forth your exact Picture in  
these and other the like Crafty Jugglings and Legerdemain, to trace your Books, to  
rip you up, and make a perfect Discovery of your two-fac’d Pretences and Pra-  
ctices, it would require a Volume. But I proceed.

### A Letter from Dr. Burrel.

‘ **S**IR, I heartily Congratulate your return to our Church, which doubtless is  
‘ the most Eminent for Doctrine, Worship, and Discipline amongst all the  
‘ Reformed Churches in the World; I cannot but highly commend your Pious En-  
‘ deavours for this End, of which I have received an Account  
‘ \* A London Minister. ‘ from Mr. Gearing \*: I shall much rejoice in your Success herein—  
‘ In order to undeceive them poor seduced People, having therein  
‘ display’d many of the Intrigues of their Leaders.

Your Real Friend, Nath. Burrel.

### A Letter from another Divine.

‘ **A**S nothing is more pleasing to the Eyes than Light, so nothing is more grate-  
‘ ful to the Understanding than the Discovery of Truth; in which respect  
‘ you have certainly done a most acceptable piece of Service to your Country, in  
‘ unvailing of the Falshoods, Errors, and Hypocrisies of the Quakers, both be-  
‘ cause the Knowledge of the Truth is delectable, and also because Men being  
‘ thereby fore warned of the dangers of their Hypocritical Insinuations and Preten-  
‘ sions might else have drawn them into, may be enabled to avoid the Mischiefs  
‘ thereof, for which I think my self obliged to return you my Thanks, I having  
‘ received a particular Advantage by your Discoveries. But seeing by your pains  
‘ it



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*'it plainly appears that you aim at the Advantage of Mankind, which is both the Duty and Honour of all Men, I am thereby encouraged to beg the favour of a little further Information.*

John Milme.

*Come, Imperious George, that you may see to your Grief, that the Publick Ministry, both Conforming and Non conforming, are not afraid of your Threats and Menacings, to stand by me in what is right, (and further I desire no Man) I may recite the Request of four of them, besides several Gentlemen, and others, Inhabitants of Wymondham, to renew my Challenges to R. Ashby, one of your Teachers, which was to prove, That the Quakers deny Jesus of Nazareth, the Scriptures, Christ's Ordinances, undervalue his Sufferings, exalt your own, &c. as at large in Quakerism Anatomized, p. 2. Which may fully Answer your captious Demands in your Essay. p. 7. Viz.*

June 4th. 1694.

*'Whereas R. Ashby lately wrote to the Inhabitants of Wymondham to beware of Fr. Bugg's Book, Quakerism Withering, and Christianity Reviving, &c. As containing Lies, and false Representations, &c. Upon which some of us desired Francis Bugg to appear in his own Vindication, which he readily consented to, and renewed his Charge against the Doctrine and Principles of the Quakers, as in the recited Book, Quakerism Withering, &c. And gave the said R. Ashby a Challenge to meet him, and a Months time to prepare himself. But the Day being come, and the said R. Ashby not appearing, as it's said on his behalf, by Reason of Business at London. Nevertheless, to prevent all Excuses on the part of the said R. Ashby, we have again requested Francis Bugg to renew his Challenge, and to give him longer time to prepare himself; assuring him, That as we shall stand by Fr. Bugg in what he maintains according to Scripture, so shall we be against him where he asserts the contrary, or mis-cite and falsly charge the Quakers.*

Tho. Wright.  
William Haws.  
Rich. Clark.  
Robert Purr.

Roger Gay.  
William Le Neve.  
Lewis Hinton.  
Jacob Henery.

John Henery.  
Peter Atdam.  
Richard Smith.  
*And many others.*

*And accordingly I renewed my Challenge, pursuant to my former Proposition, offering to meet him at Wymondham the 18th. of July, 1694. And sent him per Post, &c.*

*And let none think it strange that the Quakers and their Principles are thus Anatomized and set forth to Posterity: For those Histories that have derived to us the Knowledge of those Errors and Heresies, which sprang up amongst the Ancient Christians (as Tares amongst the Wheat) have not been accounted superfluous; nor their Respect worn out in several Ages. How much the more concerned should all true Christians be to have the knowledge of those, born in our own Age, brought forth in our own Bowels? According to Christ's Prophecy,*

Mat.

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Mat. 24. 24. *For tho' G. Fox in his Journal, p. 27, 28. 30. 103. 170, 171. 173. 307. 350. 407. 503, 504. pretend to Miracles, as in the Third Table, under the word Miracle thus, viz. Miracles wrought by the Power of God, (i.e.) She that was ready to dye, raised up again; The Lame made whole, The Diseased restored, John Jay's Neck brake, restored, &c. And many other pretended Miracles; yet not one of them said to be done in the Name of Jesus of Nazareth, as in Acts 3. 6. In the Name of Jesus Christ of Nazareth, rise up and walk: Which is a strong Argument of their disowning Jesus of Nazareth, and of their confirming their New Religion in Opposition to that of Christ.* But I have not room to shew the Tendency of those Blasphemous Pretences of that Impostor G. Fox, which probably hereafter I may: In the mean while I am,

Thy Sincere Friend,

June 25. 1694.

FRANCIS BUGG.

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### Books Written by Francis Bugg.

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| <p>I. <b>D</b>E Christiane Libertate, or Christian Liberty, &amp;c.</p> <p>II. The Painted Harlot both stript and whipt.</p> <p>III. Reason against Railing, or Truth against Falshood.</p> <p>IV. Innocency Vindicated, and Envy Rebuked.</p> <p>V. The Quakers detected, and their Errors confuted, &amp;c.</p> <p>VI. Battering Rams against New Rome, &amp;c.</p> <p>VII. One Blow more at New Rome, &amp;c.</p> | <p>VIII. New Rome Unmask'd, and her Foundation shaken.</p> <p>IX. New Rome Arraigned, and out of her own Mouth Condemned.</p> <p>X. Quakerism Withering, and Christianity Reviving.</p> <p>XI. Quakerism Anatomized, or a Challenge to Richard Ashby.</p> <p>XII. New Rome Arraigned, &amp;c. The Second Edition. Besides a Printed Letter to the Quakers, and a Sheet to the Parliament.</p> |
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# AN APOLOGITICAL INTRODUCTION.

*Courteous Reader,*

**T**HERE is scarce any Sect of People, how erroneous soever they be, but they have some Advocates, and such too as oftentimes may give just occasion for an Apology for writing against their Errors; and more especially when they make such fair Pretences to the Christian Religion, as the Quakers of late have done, in divers of their Books, particularly that entituled, *The Harmony of the Old and New Testament*; wherein the Author prefixeth a twofold Preface, the one to the *Christians*, the other to the *Jews*, premising two things, 1<sup>st</sup>, To wipe off such Aspersions as have been cast upon them, as denying *Jesus of Nazareth*, and the Divine Authority of the Scriptures. Now, how far their Book will answer this End, unless they make an Ingenuous Retraction of their Errors, this Treatise may shew. 2<sup>dly</sup>, *I have not* (says this Author) *transcribed the whole of all those Verses, which sometimes is cited, but only so much as I conceive doth more immediately relate to, &c.* Very well: If then he contract the Scripture, and take what he conceives necessary to the Point in hand, I hope I shall have the same Liberty, and not liable to Censure for the same thing; a Fault the Quakers are too much guilty of. And because I would be as concise as may be, I shall recite their Books, which are generally of two sorts, of two Stamps, and carry two contrary Faces, contrary Doctrines, contrary Principles, &c. in two Columns, that as in a Glass their Hearers, if they will but read, may behold the depth of Hypocrisie, which lye couch'd in their Leaders: Doctrines not only liable to deceive them, but the whole World, who take them to mean as they say; which makes me believe them to be the very Deceivers Christ foretold of *Matt. 24. 24.* for though they come forth pretending to convert the *Jews*, by their Poots that *Jesus of Nazareth* is the promised *Messiah*, yet when the *Jews* come to know (as that they may by reading their Books, especially their

*Alcoran*, namely, *George Fox's Journal*) that they pretend to Miracles, to sinless Perfection, to Infallibility of Judgment, and contempt of the Writings of *Moses* and the Prophets, bringing their own Pamphlets in competition therewith. This, I say, will tend to harden them in their Infidelity; for *ROME*, their elder Sister, pretends to Miracles, Perfection and Infallibility equal with them, if not beyond them; for they seem to vye with *Jesus of Nazareth* and his Disciples, and *G. Fox* and his Disciples follow their Steps in a great measure, as the said Journal and other of their Books will set forth. And though the *Papists* will confess to the miraculous Conception and Birth of *Jesus of Nazareth*, yet, as History saith, *St. Kentegernes's* Mother beg'd of *Jesus* that she might imitate his Virgin Mother in the Conception and Birth of a Child. Accordingly, in a little time, she finds her self with Child, but often protested she never knew Man\*.

\* A little like *M. Fox*, the Story you may possibly have hereafter more at large.

And soon after *St. Kentegerne* was feign'd to be born. The *Papists* grant, That *Jesus* fasted Forty days; 'tis said *St. Patrick* did the like; and *St. Ardan* is said to have fasted Fifty days. They grant, that *Jesus* fed Five thousand

Persons with Five Loaves and Two small Fishes: *St. Patrick* is said to have fed Fourteen thousand with one Cow, two Stags, and two wild Boars, and that the next day the Cow was alive again. They grant, that *Jesus* turned Water into Wine, but they pretend to turn Wine into Blood, and Bread into Flesh, after a few words of Consecration. They grant, that *Jesus*, and his Disciples in his Name, healed all manner of Diseases. 'Tis said, that *St. David* invited *St. Kined* to come to his Synod; *St. Kined* excused himself, because he was crooked and lame, whereupon *St. David* prays him streight and sound. They grant, that *Jesus*, and his Disciples in his Name, cast out Devils: 'Tis said, that a Woman was dispossessed of seven Devils at *Lauretto*, by calling on the Virgin *Mary* for Help. They grant, that *Jesus* raised the Dead: 'Tis said *St. Francis* makes one dye, and afterwards raised him up, and restored him to Life again. I have read the like of *St. David*, *St. Patrick*, *St. Dennis*, *St. Benno*, and others. And the *Quakers*, in their Book stiled *A Reply to the Vindication, &c.* say p. 14. *Visible Miracles have been done amongst Us, in the sight of the World, &c.* The like Pretences are in their Epistle stiled **This is only to go amongst Friends**, as anon will appear: See also *G. Fox's Journal*, p. 307. And had a large Meeting at a Constable's House, on whom the Lord had wrought a great Miracle, &c. But mark, Reader, here is not the Name of this Constable, nor the Town where he dwelt, nor yet what Miracle it was, whether dispossessed of a Devil; lame, and made to walk; dead, and raised again to life; deaf, and made to hear; blind, and made to see; no, nothing that may induce us to believe it: Beside, it

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it is pretended to be wrought in 1666. and expos'd to publick view in Print 1694. which shews it to be a fabulous Story, and can only tend to harden the Jews, especially if they read the *Quakers Golden Calf or Legend of Stories*; viz. *G. Fox's Journal*. And now I proceed to shew the *Quakers Books* to be of two sorts, insomuch, that 'tis hard to know what a *Quaker* is by his Writing; and yet forsooth all their Writings are pretended to be wrote by the special Motion of the Eternal Spirit, and are the Products of Infallibility; which is one main Reason they cannot retract any Error, how gross and notorious soever.

### The Perfect Quaker.

*David's Enemies discover'd*, p. 7.  
' And these (the *Quakers*) do not  
' call the Letter the Rule, nor *Mat-*  
' *thew, Mark, Luke, and John* the  
' New Testament and Gospel, as  
' thou (*i. e. Priests*) and thy Gene-  
' ration do, &c.

*G. Whitehead, C. Atkinson.*

### The Counterfeit Quaker.

The Harmony of the Old and  
New Testimony, and the fulfil-  
ling of the Prophecies of the Pro-  
phets, &c.

## OBSERVATION.

Reader observe, that though I grant in the Holy Scriptures there was and is great Harmony, as in the first Impression hereof, printed the Year before theirs, I have more largely made appear; yet in the *Quakers Doctrines* there appears nothing but Discord and Confusion; for *G. Whitehead* and his Brother *Atkinson* they cannot call the Letter the Rule; nor *Matthew, Mark, Luke, and John* the Gospel nor New Testament; yet *J. Tomkins* and *W. Penn* they can, as above; which shew they can appear with two Faces, viz. *G. W. &c.* cannot call it the New Testament, yet to wipe off the Aspersions that have come upon them by reason of *G. W.'s, &c.* Doctrine, *J. Tomkins* and *W. Penn* can. Thus, as *G. W.* says, they see cause otherwise to word their Matter.

## The Perfect Quaker.

' Dear George Fox, whose Being  
' and Habitation is in the power of  
' the Highest, in which thou rules  
' and governs in Righteousness, and  
' thy Kingdom is established in  
' Peace, and the Encrease thereof  
' is without end. *Jesiah Coale* from  
*Barbadoes*, and justified by the Qua-  
kers in their Book *Judas and the*  
*Jews*, &c. p. 44.

## The Counterfeit Quaker.

*The Harmony*, &c. p. 97. ' Jesus shall  
' be great, and called the Son of the  
' Highest; and the Lord shall give  
' unto him the Throne of his Father  
' David, and he shall reign over the  
' House of Jacob for ever, and of his  
' Kingdom there shall be no end.  
Read *Isa. 9*.

## OBSERVATION.

How is it possible that the *Jews* should be converted to the *Christian Faith* by the Quaker's Doctrine, who attribute that to *Geo. Fox*, which is only due to Christ, but rather harden them in their Infidelity, through their Blasphemy.

## The Perfect Quaker.

*The Examination and Tryal of Geo.*  
*Fox, at Lancaster Assize*, &c. p. 21.  
' And before I came to the Bar I  
' was moved to pray, that the Lord  
' would confound their Wickedness  
' and Envy: The thundering voice  
' answered, *I have glorified thee, and*  
*will glorify thee again.* And I was  
' so filled full of Glory, that my Head  
' and Ears was so filled full of it,  
' that when the Trumpets sounded,  
' and the Judges came up again,  
' they appeared as dead Men un-  
der me,

*Geo. Fox.*

## The Holy Scriptures.

*John 12. 28, 29.* Father, glorify  
thy Name: Then came there a Voice  
from Heaven, saying, *I have both glo-*  
*rified it, and will glorify it again.*  
*And the people that stood by heard it,*  
*and said it thundered: others said an*  
*Angel spake to him.*

## OBSERVATION.

Reader, here is *G. Fox's* manifest Blasphemy, in assuming a glorified State, whilst in the mortal body: but this the Quakers have left out of his



# INTRODUCTION.

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his Reprinted Journal, p. 290. but in p. 17. G. F. thus says of himself: *Now I was come up in the Spirit, through the flaming Sword into the Paradise of God; — I knew nothing but Pureness, Innocency, and Righteousness, &c. And the Power of God thundered amongst them, and they did flye like Chaff before it. — At last they asked me, whether I was sanctified; I answered, Yes; for I was in the Paradise of God, &c.* Thus did he magnifie himself Equal with, or Above Christ, who said to the Thief on the Cross, *This day shalt thou be with me in Paradise, Luke 23. 43.* Shall signifies the future tense, but I am is in the present tense. Oh horrible! surely when the Jews come to see the Quakers Golden Calf, viz. G. F's Journal, they will not know, if they give equal Credit to that with St. Luke's History, who is the Messiah, G. Fox or Jesus of Nazareth, the Turkish Alcoran being not more blasphemous.

## The Perfect Quaker.

*News coming up out of the North,*  
Title Page, &c. 'Written from  
' the Mouth of the Lord, from one  
' who is naked, and stands naked  
' before the Lord, clothed with  
' Righteousness, whose Name is  
' not known in the World,  
' Risen up out of the North,  
' which was prophesied of, but now  
' it is fulfilled, &c. *Several Petitions answered, &c.* p. 60. 'My Name  
' is covered from the World, and  
' the World knows not me nor my  
' Name,  
G. Fox.

## The Counterfeit Quaker.

*The Harmony, &c.* p. III. For  
Moses truly said, A Prophet shall  
the Lord your God raise up unto  
you of your Brethren like unto  
me; him shall you hear in all  
things. *John 1. 10. He (i. e. Christ)*  
*was in the World, and the World was*  
*made by him, and the World knew*  
*him not, &c.*

## OBSERVATION.

Thus, Reader, did G. Fox vye with Christ; and Edw. Burroughes and Fr. Howgill, two of his Prophets, echoed back, saying in their Epistle entituled, *This is only to go amongst Friends, p. 19. viz.* 'Thou,  
' O North of England, who art counted as desolate and barren, and  
' reckoned the least of the Nations; yet out of  
' thee did the Branch (i. e. G. Fox) spring  
' and the Star arise; — out of thee did Kings,  
' Priests, and Prophets come forth, which uttered  
' their Voices as Thunder, and laid their Swords on the Necks of their  
' Ene-

\* Alluding to Bethlehem,  
read Micah 5. 2. Matt. 2.  
5, 6.

' Enemies. P. 7. Spare none, neither Ox nor Ass, neither Old nor Young; kill, cut off, destroy, bath your Swords in the Blood of *Ama-  
lek*, and all the *Egyptians* and *Philistines* \*, and

\* Which by Interpretation was all that professed *Jesus of Nazareth*, and that called the Scriptures the Word of God, &c.

' all the Uncircumcised, and hew *Agag* to pieces; break the Rocks, cut down the Cedars and strong Oaks, make the Devils subject, cast out the unclean Spirits, raise the Dead, shut up in Prison, bring out of Prison, cast in your

' Nets, launch into the Deeps, divide the Fish gather the Good into Vessels, cast the Bad away; bind the Tares in Bundles, cast them into the Fire †. P. 19. The planting of the Lord

\* Here is not only great Miracles pretended, but the Work of the Angels.  
|| Here is excellent words for themselves, yea, compared to the Virgin Mary, *Luke* 1. 28, 48.

' you are, and his own purchased Possession he hath separated you from the Womb, and hath called you out of Kindreds, and ye are the Royal Seed of the Offspring of the Lord Almighty, and all Nations shall call you blessed ||, our Enemies are whole Nations, that will not come under our Law, stand upon your Feet, and appear in your Terror, as an Army with Banners, and let the Nations know your Power, and the Stroke of your Hand; cut down on your right Hand, and slay on the left, and let not your Eye pity, nor your Hand spare \*, but wound the Lofly, and tread under Foot the Honourable of the Earth †, and give unto the Great Whore double, and give her no Rest day nor night, but as she hath done, so do unto her, and give her double into her Bosom ||, as she hath loved Blood, so give her Blood to drink; and dash her Children against the Stones; and let none of the Heathen Nations, Men, and your Leaders are skilled to handle the Sword \* and make War in Righteousness against the Beast and the false Prophets: and cursed be every one that riseth not up to the help of the Lord against the Mighty: the Beast is mighty, and the false Prophet is great, and they keep the Nations under their Power: but, Oh thou Beast and thou false Prophet, you shall be tormented together; thou Beast, upon whom the False Prophet sits, whom thou upholdest by thy Law, and defendest by thy unrighteous power †; thy Power is limited, and it shall be taken from thee; and thou shalt be overcome, and

\* *Quer.* Why then should you be pried or spared?

† Meaning both Gentry and Clergy, and Church of England.

|| *Quer.* Why may not the little Whore have the Dregs of the like Cup?

' nor their gods, escape out of your Hands, your Captains are mighty

\* They understand the Plural Number.

' Men, and your Leaders are skilled to handle the Sword \* and make War in Righteousness against the Beast and the false Prophets: and cursed be every one that riseth not up to the help of the Lord against the Mighty: the Beast is mighty, and the false Prophet is great, and they keep the Nations under their Power: but, Oh thou Beast and thou false Prophet, you shall be tormented together; thou Beast, upon whom the False Prophet sits, whom thou upholdest by

† These were the Usurpers *G. W.* mention'd, who defended the Ch. of *Engl.* against the Venom of *Quakerism*.



# INTRODUCTION.

7

‘ and the Lamb shall get the Victory, and into the Pit and Lake of Fire  
 ‘ shall you be turned to have your resting place : and thou False Prophet,  
 ‘ which have deceived the Nations, — thy Judgment is past upon thy  
 ‘ Head already, and the Decree of our God is sealed against thee: thy  
 ‘ Smoak shall ascend for ever and ever\*, and of  
 ‘ thy Sin there is no Remission, over you we shall  
 ‘ for ever rejoice and sing †, and over your God  
 ‘ and your King the Dragon, that old Serpent ;  
 ‘ cursed be he and his Memorial for ever.

\* Come G. W. do you think the False Prophets, as you count the Clergy, will help you ? no, you may call and cry, weep and wail, but there is no Advocate among

them for you, until you condemn these your impudent Prophecies. † If so, why do you call and cry to them to stop me from discovering your Abominable Errors, and shewing your Villanies.

Reader, pray dwell here a little, and consider first what *George Fox* says of himself under the *Perfect Quaker*, and how amply this Epistle, which was to go only amongst themselves, confirmed what he said, and compared the *North of England* to the Town of *Berthelem*, and *G. Fox* to the *Branch*, the *Star*, the *Son of Righteousness*; and what Miracles and Prophecies, and Curses this Epistle is filled with, which bears the figure of your private Sermons, by which they scared and frightened me and many more from the Publick : And now they have obtained their End, and made Rents and Division in Church and State, in Towns and Families ; now they begin to threaten all that oppose them, as if none must write but themselves ; but their Horns are short, they can only hiss, grin and bark : *Canes timidi veheementer latrant.*

## The Perfect Quaker.

*The Watch*, &c. p. 37. ‘ But to  
 ‘ the end of all Disputes and Arguments, *I am* come ; for before  
 ‘ they was *I am* ; said *Jam. Parnel*.

## Jesus of Nazareth.

*John* 8. 5, 8. *Verily, verily, before Abraham was, I am.*

## OBSERVATION.

Reader, this most horrid Blasphemy need no Remark, 'tis so obvious : 'Tis like *G. Fox's* Saying, That he was before Languages or Confusions were : Yet *Whitehead* pretends he has not plain Proof : he still calls for Proof, though confuted from plain Matter of Fact. I know not his Fellow for Confidence ; but I proceed.

The

## The Perfect Quaker.

*A Question to Professors, &c. p. 23.* 'Now the Scriptures do expressly distinguish between **Christ** and the **Sarment** which he wore; between him that came, and the **Body** in which he came; there was plainly he, and the **Body** in which he came; there was the outward **Cleasel** and the **Inward Life**. This we certainly know, and can never call the **Bodily Sarment** **Christ**, but that which appeared and dwelt in the **Body**. P. 20. To whom do the Names and Titles of **Jesus** and **Christ** chiefly and in the first place belong? Do they belong to the **Body** which was took by him, or to him who took the **Body**? P. 27. Is not the **Substance**, the **Light**, the **Life** called **Christ** where-ever it is found? Doth not the Name (*Christ*) belong to the whole **Body**, and every Member in the **Body**, as well as to the **Head**? *Will. Bayly's Works*, in Quarto, p. 306, 307, 308. For they (his Disciples) loved his Person for the sake of the **Frame** and **Quality** of the **Spirit** that dwelt in him; or else what was his **Person** to them (being mean and contemptible) more than another **Person**? But for that which dwelt in him they loved him: Let none mistake, I do not slight it, nor the **Person** of any of his **Brethren** or **Children**, as they are prepared to do the Will of their Father.

*The Sword of the Lord drawn, &c. p. 5.* 'Your Imagined God, beyond the Stars, is utterly denied and testified against by the **Light**. And whereas you say in the 8th, That this **Christ**, the Man of God, is God and Man in one Person, it is a Lye, &c.

*G. Fox's Mystery, &c. p. 206, 207, 250, 254.* 'If **Christ** that's crucified be not within, and that **Christ** that's risen be not within, I say that you are all Reprobates.——Now, I say, if there be any other **Christ** than he that's crucified within, he is a False **Christ**: and he that hath not this **Christ** that was risen and crucified within, is a Reprobate: Though Devils and Reprobates make a talk of him without, God's **Christ** is not distinct from his **Saints**, nor his **Body** (the Church) for he is within them, not distinct from their **Spirit**: And thou say'st thou art saved by **Christ** without thee, and so have recorded thy self to be a Reprobate: And they that profess **Christ** without them, and another **Christ** within them, here is two **Christs**.

*E. Burrough's Works, &c. p. 149.* 'Query, Is that very Man, with that very **Body**, within you, yea or nay?

*E. B's Answer.* 'The very **Christ** of God is within us, we dare not deny him.

*W. Smith's Primer, &c. p. 8. Que.* 'How may I know when **Christ** is truly preached?

W. Smith's

*W. Smith's Answ.* 'They that are false (Ministers) preach Christ without, and bid People believe in him as he is in Heaven above; but they that are Christ's Ministers preach Christ within.

*The Christian Quaker and his Div. Test. par. 1. p. 97; 98.* 'The Serpent is a Spirit; now nothing can bruise the Head of the Serpent, but something which is spiritual; as the Serpent is: But if *that* Body of Christ were the Seed, then could he not bruise the Serpents Head in all, because the Body of Christ is not so much as in any one; and consequently the Seed of the Promise is an holy Principle of Light and Life, *that* being received into the Heart, bruise the Serpents Head: and because the Seed, *which cannot be that Body* \*, is Christ, as testifie the Scriptures: the Seed is one, and that Seed is Christ.

\* Thus, Reader, you see Christ denied, which confirm all their foregoing Doctrine, by which they deny

*Jesus of Nazareth* to be the Christ of God; for, say they, the Seed, *which cannot be that Body, is Christ.*

*The Sandy Foundation, &c. p. 21.* 'The Justice offended being Infinite, his Satisfaction ought to bear a proportion therewith, which Jesus Christ as Man could never pay, *be being Finite* †; and from a *finite Cause* could never proceed an *infinite Effect*, for so Man may be said to bring forth God, since nothing below the Divinity it self can rightly be styled infinite.

† Christ's Sufferings and Satisfaction undervalued and made of no effect, If he was Finite, as *W. P.* says.

*E. B's Works, &c. p. 273.* 'And this is to go abroad into the Nation, and into the World, — the Sufferings of the People of God (called *Quakers*) in this Age is greater Sufferings, and more unjust than in the days of Christ, or of the Apostles, or in any times since.

### The Counterfeit Quaker.

*The Harmony, &c. p. 11.* 'For unto you is born this day in the City of David a Saviour, which is Christ the Lord. *Innoc. Triumphant Introd.* 'We sincerely own, profess, and confess Jesus to be the Christ. *The Harmony, &c. p. 45.* Jesus in his Agony did sweat as it were great drops of Blood, &c. smote on the Head, spitted on his Face, crucified between two Malefactors.

*Observation.* If the Counterfeit Quaker were sincere in this his Confession, and as a Testimony thereof, would retract his Errors, I should be glad: but whilst *G. W.* says in his *Count. Conv. &c. p. 72.* *I may see cause otherwise to word the matter, and yet our Intentions be the same.* And *The Harmony, &c. considering these Imputations (viz. of denying Christ, undervaluing his Death and Sufferings, contempt of Scripture, &c.) if by any means this may help to clear up Truth, and wipe off those Aspersions cast upon it.* It will not do, they begin at the wrong end: 'tis not appearing in

Sheeps Clothing only that will now do ; G. W's Paint will not serve, nor all his cunning Glosses ; for as *Irenæus*, in his third Book against Hereticks very well says, *viz. Whilst Hereticks speak like the Faithful, they not only mean otherwise than they say, but clean contrary ; and by their Tenets full of Blasphemy they destroy the Souls of those who with their fair words suck in the Poison of their foul Opinions.* And as St. Paul says, *No marvel, for Satan himself is transformed into an Angel of light : therefore it is no great thing if his Ministers also be transformed, as the Ministers of Righteousness, whose end shall be according to their work, &c.* 2 Cor. 11. 14. And that it may appear G. W. &c. transform themselves into every shape, behold their Books, see how they contradict each other, yet they'll justify or excuse all, condemn none. I have not taken a Passage or two only, but I have traced them in their most approved Authors. You see they call him that was born of the Virgin a *Vessel*, a *Garment*, and say, they can never call him Christ, and that the Name *Jesus* and *Christ* belong to every Member in the Body as well as to Christ the Head ; That his Disciples loved his Person for the sake of the Spirit which dwelt in him, or else what was his Person to them, more than another Person ? O horrible Contempt ! yea, such as preach Christ without, and bid People believe in him, as he is in Heaven above, are false Ministers, Devils, and Reprobates, which make a talk of Christ without. God's Christ is not *distinct* from the Saints, says G. F. yea, the same Christ that was crucified and rose again, is within them, and not *distinct* from them. G. Fox and W. Penn say, the Seed the Light is Christ, *which cannot be that Body*, because not in any Man. In short, they have acquitted the *Jews* and discharged *Judas*, and freed *Pontius Pilate* of the horrible Crime of putting to death the Lord of Life and Glory what they can ; for as he was God he could not dye, neither could they spit upon him, scourge him, hang him on a Tree : but him that they call a *Vessel*, a *Garment*, a *Man*, a *Person*, him they slew and hanged on a Tree. Acts 2. 36. *Know assuredly, that the same Jesus whom ye crucified and hanged on a tree, hath God made both Lord and Christ.* Then not finite, but a sufficient satisfactory Sacrifice for the Sins of the whole World. Thus have you made the Apostles false Witnesses, who have charged the *Jews* with slaying the Lord of Life and Glory. As to the Sufferings of Christ, the Question still remains unanswered : I know you now see cause to say his Sufferings were grievous Sufferings, sweating drops of Blood, yea, great Sufferings. Thus far G. W. is got ; but George, you know there is degrees of Greatness, there is *magnus*, *major*, *maximus*, *great*, *greater*, and *greatest* of all. Now, the great Query is, Whether was the Sufferings of Christ or the Sufferings of the Quakers greatest ? Ed. Burroughs says, the Sufferings of the Quakers was greatest : And G. W. hath not yet said the Sufferings of Christ was greatest ; no other word will do ; I still pursue the Terms of my Query, and wait to have it answered, but I find



find G. W. pinched, and in a great strait, and knows not which way to wind him : Condemn *Ed. Burroughs's* Expression as a Lye, that he cannot do for a World; for he was by G. W. counted a Prophet, a Son of Thunder, one in whom was the *Almighty Power of God*; Can such a man lye? Can he err? No, they cannot give Evidence against themselves, so not fit to be of a Jury, not fit for any place of Trust in Government, not fit to have yea and nay pass for an Oath. If so, then if the Jury be most Quakers, they'l never give it against themselves: they are not impartial, they cannot be impartial, they are the greatest respecters of Persons this day on Earth. E. B. has said, 'The Sufferings of the Quakers is greater than the Sufferings of Christ and his Apostles: which is horrid blasphemous, yea, they thereby undervalue the Sufferings of the Lord of Glory, and exalt their own as greater Sufferings: This they cannot deny, nor this they cannot condemn; see the Fruit of Infallibility: having once spoken, whether true or false, a Lye or a true Story, both must be infallible, they cannot retract, they cannot confess their Sins to God, how then should they retract, and acknowledge their Errors? No, not for a World: then down goes Infallibility, the principal Studd of their new kind of Popery.

## The Perfect Quaker, in favour of their own Books.

*An Epistle from their Yearly Meeting, 1675.* 'It is our Sence, Advice, Admonition, and Judgment, in the Fear of God, and the Authority of his Power and Spirit, that no such slight and contemptible Names and Expressions as that faithful Friend's Papers, which we testifie have been given out by the Power and Spirit of God, are Mens Edicts or Canons, with such scornful Sayings, be permitted. Subscribed by W. Penn, G. Whitehead, and others.

*Several Petitions answer'd, &c. p. 30.* 'If ever you own the Prophets, Christ and the Apostles, you will own our Writings, which are given forth by the same Spirit and Power.

*Truths Defence, &c. p. 2, 104.* 'You might as well have condemned the Scriptures to the Fire, as our Papers and Queries, — for our giving forth Papers, or printed Books, it is from the Immediate and Eternal Spirit of God.

*Several Papers given out for the spreading of Truth, &c. p. 60, 61, 62.* 'Friends; to you all *this* is the Word of the Lord, *this* is the Word of God.

*G. Whitehead's Serious Apology, &c. p. 49.* 'That which is spoken from the Spirit of Truth in any, is of as great Authority as the Scriptures and Chapters are, and greater, &c.

*Renewed Advice to the Monthly and Quarterly Meetings, &c. Anno 1693.* 'Dear Friends, it's advised, that you be careful in spreading all such Books writ in defence, and for the Service of Truth. — Record this Epistle

in your Quarterly Book, and sometimes read it for remembrance and notice.

B. B.

### The Perfect Quaker's Perfect Contempt of Scripture.

*Saul's Errand*, &c. p. 7. 'The Letter of the Scripture is carnal, and the Letter is Death, and killeth; and all that do study to raise a living thing out of a dead, to raise the Spirit out of the Letter, are Conjurers, and their Teaching is from Conjuratation, which is not spoken from the Mouth of the Lord.

*A brief Discovery*, &c. p. 7. 'The Priests of the World are Conjurers, raising dead Doctrines, dead Reasons, dead Uses, dead Motives, out of the Letter, which is Death, raising Death out of Death; Notable Conjurers! P. 8. The Commission of *Baal's* Priests came from *Oxford* and *Cambridge*,——the same poisonous Fountain is filthy, the Streams are no better. *Simon Magus* would have purchased the Holy Ghost with Money,——even the *Sir Simons* of our Age run to *Oxford* and *Cambridge*,——*Babylon's* Merchants, selling beastly Wares,——the Letter, which is Dust and Death: really they are Bloodhounds, still hunting and gaping after their Prey, like the Mouth of Hell.

*Ja. Naylor's Answ. to the Jews*, p. 4, 22, 25. 'It's Blasphemy for any to say the Letter is the Word of God; it is the Devil which contends for the Letter to be the Word of God.

*The Quaker's Refuge fixed*, &c. p. 17. 'Whether the first Penman of the Scripture was *Moses* or *Hermes*; or whether both these two, or not one; or whether there are not many words contained in the Scriptures, which were not spoken by Inspiration of the Holy Spirit; whether some words were not spoken by the Grand Impostor, some by Wicked Men, some by Wise Men ill applied, some by Good Men ill expressed, some by False Prophets, and yet true; some by True Prophets, and yet false, &c.

*News coming up*, &c. p. 14. 'Their Gospel is Dust, *Matthew*, *Mark*, *Luke*, and *John*, which is the Letter.

### The Counterfeit Quaker facing round about.

*Quaker's Vindication*, p. 4. 'We confess, that the Holy Scriptures of the Old and New Testament are of Divine Authority, as being given by Divine Inspiration of God, &c.

*Count. Conv.* &c. p. 26. 'That we prefer the Holy Scriptures before all the Books extant in the World.

### A treble Observation upon a triple Quaker.

Courteous Readers, whether *Christians* or *Jews*, what think you? Is the Counterfeit Quaker sincere? Do you believe that he means what he says, namely, that the Scriptures are of Divine Authority, and that he prefers them



them before all the Books extant in the World? If so, you may believe *Transubstantiation*. Can you think, I say, that he believes the Scripture is of Divine Authority, when he tells you, that *Matthew, Mark, Luke* and *John* is Dust and Serpents-meat, and that the Scripture is Beastly Ware; that 'tis Conjurat[i]on to preach out of them; that 'tis questionable, whether *Moses* or *Hermes* was the first Pen-man of Sacred Writ, or whether either or neither; and that what was spoke by good and wise Men, was ill applied and ill expressed; and what the true Prophets spake was false, and what the false Prophets spake was true, &c. ? Answer me: for my part I cannot; *G. W.* tells me, I was but a kind of a Quaker; and I think 'tis the truest word in his Book; I think I was not above a third part of one, and that too much too.

Secondly, Do you think he values and prefers the Scriptures before all Books extant in the World? I think not, my Reasons are many: First, you hear he calls the Scriptures Dust, Death, and Serpents-meat, Beastly Wares dangerous to read; see *Truths Defence*, &c. p. 101. yea, so uncertain, that whether *Moses* or *Hermes* be the first Pen-man of Holy Writ is a question. But as for what *G. Fox*, &c. wrote, their Yearly Meeting testifies it was given forth by the Eternal Spirit; yea, the same Men that charged their Disciples in the Name of the Lord not to call their Papers *Edicts* or *Canons*, call the Scriptures *Death, Dust, and Serpents-meat*; judge Reader which they prefer. Yea, *G. W.* avouches, that what is spoke from the Spirit of Truth in any (much more in them) is of equal, nay, of greater Authority than the Scriptures; judge, Reader, which they prefer. They say 'tis Blasphemy to call the Scriptures the Word of God; and that 'tis the Devil that so pleads: Yet they say of their own Epistles, *This is the Word of God*; judge which they preferr. They say we may as well burn the Bible as their Papers and *Queries*; judge which they prefer. Come *G. W.* what Gloss have you in store? your Paint begins to vanish, and your Jugglings will not now do. And as to you that are misled by your Teachers, I exhort you to read the Scriptures, and pray to God to open the Mysteries of Salvation held forth in them, that so you may come to have your Judgments rectified. Likewise read *G. K's* Ten Articles, which came providentially to my Hand, which being sound and orthodox, I have exposed them to publick view for general Service, desiring from my Heart that you may receive them in the same love they were writ and now exposed; yet if you will not hear me, nor receive them, I of all Men may bear with you, in that I once was as averse to Information as the most of you; but I obtained Mercy, in that I did not willfully persist against Conviction, &c.

*Some of the Principles of G. Keith and his Friends.*

1. That Bodily Sickness and Death came in by the Fall. 2. That Christ has now in Heaven a Soul and a Body, that is not the Godhead, but the Temple of it, and most gloriously united therewith. 3. That Christ's Body, that was crucified and buried without us, rose again without us, and is now in Heaven without us. 4. That the Man Christ Jesus will come again in that Body without us, to judge the *Quick* and the *Dead*. 5. That there shall be a general day of Judgment, that all the deceased Saints are in expectation of. 6. That we get not the Resurrection of the Body, either in this mortal Life, or immediately after Death. 7. That Faith in the Man Christ without us, as he died for us, rose again, and is gone into Heaven, wrought in us by the Spirit of Christ, is universally necessary to make Men true Christians, and Children of God, born of the Free Woman, who have the Spirit of Adoption, crying *Abba Father*. 8. That Christ's Obedience and Righteousness, which he performed in himself, without us, is imputed to us by Faith, for the Remission of Sins. 9. That Christ is not only God's Elect, but all that shall be saved from the beginning to the end of the World, are God's Elect, being chosen in him (not only before they believe and repent, but) before the Foundation of the World. 10. That all and every one of the Members of the Church of Christ (who are at age, and can speak) ought to confess with their Mouths, in the hearing of some of their Fellow Members, the Fundamental Principles of their Christian Faith, before they can be own'd to be Members of the Church, that by the same, as well as by a Good Life and Conversation it may be known who are qualified to be Members of our Church: which is Aboundary Terms and Bond of our Union, the Spirit being the Principal: which may be easily done by *Answering* to some plain *Questions*.

This is a Copy of G. Keith's, &c. sound and necessary Articles of the Christian Faith, proposed to the *Quakers*, of whom I wish it may not be said, *Oh, how oft would I have gathered you as a Hen gathereth her Chickens, but you would not? but now the things which belong to your Peace are hid from your Eyes.* I remember G. W. queried of me, *Count. Conv. p. 15. Whether I, when a Quaker, denied Jesus of Nazareth to be the Efficient Cause of Man's Salvation?* *Ans.* I do believe I then did not hold the worst part of *Quakerism*, as by my Book *de Chr. Lib. &c.* (which he so often quotes to justify the *Quakers* from what I now charge them with) may be seen, yet I do freely acknowledge, that I was in great Errors, particularly touching the Point of *Justification*, for I then expected Salvation thro' my Obedience to the *Light* which the *Quakers* taught was sufficient to Salvation. But since it pleased God to open my Eyes, I believe that Salvation

tion is attained through the Mercy of God in Christ Jesus, by Faith in the Merits of his Passion, and Obedience to his Precepts.

Again G. W. says, *Count. Conv. p. 29.* 'Not reading the Scriptures in our Meetings; for Worship is no Proof that we have not a Spiritual Worship, nor Evidence that we disbelieve the Doctrines contained in them.' *Ans.* I do not give it as the *only* Evidence, but as a Demonstration; yet if you did in good earnest believe the Doctrines and Precepts of Christ in the Gospel to be blessed and holy, as you pretend, you would read the Scripture, and prefer the Bible before any other Book extant in the World; you would read the Scriptures in your Meetings, if any Book at all: and if you recommend any Book to your Friends beyond Sea, it would be the Scripture. But since you do neither, but instead thereof read and recommend your own Epistles, and that, as you say, for the spreading of Truth, this is a Demonstration that you do not believe the Doctrine and Precepts of the Bible to be blessed and holy; and an infallible Evidence, that you prefer your own Books, Papers, and Epistles before the Scriptures, unless you be arrant Cheats indeed, to read and recommend that which you know is worst, and hide and keep from them that which is best: which I can hardly think.

And as impertinent as G. W. renders my Ten Reasons, I find him not able to confute them.

As for his Pretence to Pray after the manner Christ taught his Disciples, I deny it, for if you kept to the manner, though not to the form, you would not be alone: But let the Reader observe all the Prayers of *Steph. Crisp*, *R. Ashby*, *W. Bingly*, and others, printed at the end of their Sermons, nay, all your Books extant in the World, and he will not find this passage, *Forgive us our Sins, as we forgive them that trespass against us*: No, nor yet after that manner; for though you must needs know that you are Sinners, as well as others, and have transgressed the Laws of God in both Tables\*, yet you can neither make Confession of Sin to God, nor beg Pardon for Christ's sake: which not only shew, that you do not Pray after the Manner, but that

\* See the  
*Cate.* p. 50.

you do not pray in the Name of Christ to God the Father, as the Mediator and Intercessor between GOD and Man: which is an infallible Proof, that as you therein differ from the Faith and Practice of the Primitive Saints and Martyrs, yea, all Protestant Churches to this day, so you do not believe the Doctrine and Precepts of the Bible to be blessed and holy, which teach Men so to do: which is one Reason. *Secondly*, In that you warn, charge, and command your Disciples to read and caule to be read in your Meetings, not only in *England*, but beyond Sea, your own Papers, Epistles, and Books, whilst you not only lay aside the Scrip-  
pture

pture as useleſs, but declare to all the World, they are Death, Duſt, and Serpents-meat, Beaſtly Ware, and that ſuch as preach out of it are Conjurers, **Notable Conjurers.** *Thirdly,* Becauſe you ſay it's Blaſphemy to call the Scriptures the *Word of God*, and yet allow your own Books that Title, giving forth, That what is ſpoken from the Spirit of Truth in any, is of as great Authority as the Scriptures and Chapters are, and greater; queſtioning whether *Moses* be the firſt Pen-man thereof. *Fourthly,* A fourth Reason is, becauſe you deny the Ordinances of Jeſus Chriſt, as *Baptiſm* and the *Lord's Supper*, which the Scriptures teach, ſaying, *Go teach all Nations, baptizing, &c. this do in remembrance of me, &c.* Which the Apoſtles, Primitive Chriſtians, and Martyrs practiſed, who had the Spirit as much as you, and witneſſed Chriſt's ſecond Coming as much as you. *Fifthly,* Your laying aſide the uſe of the Lord's Prayer, both in Manner and Form, as aforeſaid. *Sixthly,* Your laying aſide the uſe of the Ten Commandments. *Seventhly,* And the Apoſtle's Creed. *Eighthly,* If you queſtion, whether *Moses* was the firſt Pen-man of Sacred Writ, and what the Prophets ſpoke true or falſe; you, I ſay, cannot believe what you queſtion. *Ninthly,* You teach, that ſuch as preach Chriſt without, and bid People believe in him, as he is in Heaven above, are falſe Miniſters: but the Scripture tells you, That *Chriſt is riſen*, and ſits in Glory, at the Right Hand of God in Heaven above. And, *Tenthly,* Becauſe you rob Chriſt of his Divine Attributes, and put them upon your glorified **George Fox**, calling him the Branch, the Star, the Son of Righteouſneſs, &c. See your Epistle **This is only to go amongſt Friends** largely recited in this Introduction, p. 5, 6. which notwithstanding G.W's Denial is plainly proved to mean G. Fox; yet to ſtrengthen the ſaid Proof, ſee J. Whitehead's ſmall Treat. p. 4, 5. *After theſe things, in the year 1648. God, who had compaſſion on his People, did cauſe a Branch to ſpring forth of the Root of David, which was filled with Virtue, for the Covenant of Life and Peace was with him, and he ſpread and ſhot forth many Branches, which did partake of the ſameſs of the Root; and the weary came to reſt under his Branches: In him alſo was the word of Reconciliation, which turned the Hearts of the Children and the Diſobedient to the Wiſdom of the Juſt.— And in the year 1655. I being a Branch of this Tree, (meaning G. Fox) the life of its Root cauſed me to bloſſom, and bring forth Fruit, for the Spirit of the Lord came upon me, &c. I ſay, G. F.'s ſaying that he riſe out of the North, was propheteſt of, &c. and the recited Epistle ſaying, *O thou North of England, who art reckoned barren, &c.* and J. Whitehead ſetting the date of the riſing of this Branch and Star, 1648. and that in 1655. he alſo becoming a Branch of this Tree, 'tis manifeſt, that what I ſaid in *New Rome unum. &c. p. 79, to 87.* was not without warrantable ground, as by the coherence of their Doctrines doth manifeſtly appear. And ſince your Books thus interfere, let us prove, whether*



whether they be sincere, or which shall we take to be their Judgment in good earnest?

*Ans.* That they are not sincere I have already given ten Reasons, but that I may renew your memory, I will add one more, *viz.* In all their Meetings for Worship of GOD they never read one Chapter of the Bible, nor one of the Epistles of the Apostles, for this thirty years; but 'tis frequent with them to read their own Epistles, as herein I shall further shew; only one instance for the present I may recite to confirm you in the truth of their practice, and by which you may measure great part of their pretences, *viz.* Several Papers given forth for the spreading the Truth, &c. p. 60, 61, 62. Friends, to you all this is the Word of the LORD, take heed of judging one another \*: To you all this is the Word of the LORD, to spread over all: I charge you in the presence of the LORD GOD to send this (Epistle) amongst ALL FRIENDS AND BRETHREN EVERY WHERE to be read IN ALL MEETINGS: This is THE WORD OF GOD.

\* (No, take heed of that; Judge all the World first, and call them all the Names you can invent.)

G. For.

1. Pray observe first the design of sending their Books up and down, it is TO SPREAD TRUTH; and this might be done as well by recommending the reading of the Scriptures, or some Portion thereof, if indeed they do believe the Doctrine and Precepts contained therein be holy and blessed; unless they will say, their Books have a greater measure of holiness than the Scriptures, which in the best sense they must believe, unless they cheat the World most abominably, to send them that which they know to be worse, or least for their profiting.

Secondly, You may observe what a Charge is given, *viz.* I charge you in the PRESENCE of the LORD GOD to send this Epistle amongst all Friends what to do, namely, for a Publick Liturgy or Form of Divine Service, *viz.* To be read in ALL MEETINGS. Well, what Authority had G. F. to impose this upon the poor People, namely, This is THE WORD OF GOD. Now if they do believe the Doctrine and Precepts contained in the Bible to be holy and blessed, why do they not charge their People to read some part of the Scriptures for their Instruction; but alas! they have disputed against the Scripture being the Word of GOD; but now you see they stile their own Nonsense to be THE WORD OF GOD, and charge their poor ignorant People as such, to receive it, and as such, to read it, and as such to send it up and down into all the Countries, and all Places; and who dare gainsay the mighty Power of G. For? Who (as Jos. Coal says) hath his habitation in the power of the Highest, who rules and governs in righteousness, and his Kingdom is established in peace, and the increase thereof

is without end: and to this **W. Penn** says well done, or very well, in his Vindication of this Idolatrous Letter of **J. C.** to **G. Fox**. So that you may conclude with **Irenæus**, who in his third Book against Hereticks, thus, *Whilst Hereticks speak like the Faithful, they not only mean otherwise, than they say but clean contrary; and by their Tenets full of Blasphemy, they destroy the Souls of those, who with their fair words, suck in the Poyson of their foul Opinions.*

Now therefore the best method that I know of, to try whether there be any sincerity in these cunning Sophisters, **G. W. &c.** IS to take **William Penn's** method with the Papists, who after he had shewed their pretence to one thing, when they were really for another, first said, **W. P.** *Let them renounce their Errours, and then let us hear what they will say.* A short instance of his method I may recite in answer to the Objection, *A Seasonable Carveat against Popery, &c.* p. 3. *They (i. e. Papists) are grown so complaisant, as none seem more exasperated at Persecution than themselves (WHILST THE VERY FATHERS OF IT) decrying the fierceness of some Countries (WHOSE INCENDIARIES THEY WERE, AND STILL ARE) and imputing the Blood of poor Protestants to some unwarrantable Civil score, (THEREBY ABUSING THE MAGISTRATE WITH THE EXECUTION OF THEIR OWN CONSPIRACIES) Nay, for all their venerable esteems of the Popes Infallibility, they have not stuck to censure his roaring Bulls, (THOUGH PROCURED BY THEIR OWN MEANS) and all that might expresse their new tenderness, that many unacquainted with their practices, are ready to believe them what they say themselves to be, whose Moral is, to have two strings to their Bow, to be ambo dexter, and furnish't with meanings to sute the compass of all occasions.* Thus far **W. P.**

And whoever observes these **Quakers** turnings and windings in all their Juglings and Ledjerdemain, will find they tread the same Path, tho' in another manner; for who will, or can pretend more plainly to own the Precepts and Doctrine of the Bible to be holy and blessed; and yet in other Books say 'tis **dust** and **death**, the **Serpents Heat**, and that to preach out of them is **Coniuration**, and that the Minister of the **Letter** is the Minister of Death, and that 'tis dangerous to read the Scriptures, and so in most things they look two ways, **JANUS** like, inso-much that for **W. Penn's** four Instances of the Papists Hypocrisie, I could easily give you forty of these **Quakers** two-fac'd Practices, looking one way and rowing another: in short, see **W. P's** Method, and if you would understand these **Quakers** aright, use it, viz. p. 35. To conclude, (says **W. Penn**) *if we would not receive a Thief until he has repented, let the Papists first Recant his voluminous Errours, &c.* And so say I, let the **Quakers** first condemn their Errours, and these their Books, which contain them, and manifest their sincerity touching the Precepts and



and Doctrines of the Scriptures, SO as to recommend the reading some Portion thereof in lieu of their own Epistles; I say let them first Recant what is really erroneous, secondly, condemn the Books, thirdly, make a solemn profession of some certain and necessary Articles of the Christian Faith; and then, and not whilst then, they ought to be reputed as Christians.

As to what **G. W.** offers in his *Charitable Essay*, &c. p. 2, 3. in your Vindication about you Creed cited by me in *New Rome*, &c. rather confirms what I say, then otherwise, as will more fully appear by comparing the same with what followeth in this Discourse; as well as shew **G. W.**'s twelve Assistants their great Errour and Mistake: And in answer to them, and their blind, false, and implicate Certificate, I do affirm that what I have quoted as the **Quakers**, I will prove theirs, and what I now quote under the Title of **ERROURS** and **CONSEQUENCES**, and in other places, are the **Quakers** own Books and Writings, neither do I wrong them: And if the twelve will ingage under their Hands, either to prove what they can justifie by Scripture, and condemn under their Hands what they by Scripture cannot justifie; I will take the like number and meet them on a Months notice at *Bishop Stafford*, which is more than half way, and by the Testimony of Scripture let the matter be decided; and if you refuse this, for shame complain no more of being wronged, neither let your Drudge **G. W.** as in his *Just Inquiry*, &c. p. 14. says as he doth, *viz. THE LIBELLER HAS SHAMEFULLY MISREPRESENTED US*: as is usual with you and all Hereticks to complain of being wronged and misrepresented, &c. As for instance:

1. Tell the Papists of worshipping Images, praying to Saints, the Sacrifice of the Mass, that they believe their own Traditions (or Epistles) as firmly as they do the Bible; that they believe Transubstantiation, Indulgencies, &c. as drawn up by *Pius* the Fourth, according to the Decrees and Canons of the Council of *Trent*, and the **CONSEQUENCES** of these their erroneous Principles, and they will tell you they are **MISREPRESENTED**.

2. Tell the *Arians* that they are Enemies to the Divinity of Christ, they will tell you they are **MISREPRESENTED**; for (say they) all that we contend for, is only for such a moment of time, as may make good the Relation of a Father and a Son.

3. Tell the *Nestorians*, that they made two Persons in Christ, and they will tell you they are **MISREPRESENTED**; for all they designed was to avoid the Blasphemy, in calling the blessed Virgin the Mother of God.

3. Tell the *Eutychians* their Errour in saying there was but one Nature in Christ, and they will tell you they are **MISREPRESENTED**; for (say they) we do not mean thereby to destroy the Properties of the Humane Nature, but only to assert that its Substance was swallowed up by the Divine.

And therefore in all Complaints of this Nature, it is necessary to come to particulars, and to examin with care and diligence the matter complain- ed of, and then to give Judgment in the Case; and therefore I cannot be thought to misrepresent you, nor wrong you, if I charge you with Particulars, and those Particulars too taken and fairly quoted, not out of such Books as have been wrote against you, (which yet might be true enough) but out of your own approved Books wrote by your most Authentick Writers, solemnly professing to all the World I would not wrong you, nor misrepresent you, nor, to my knowledge, have I done it; if you think I have, I have given you a fair opportunity to make it appear, if you will meet me on the Condition aforesaid; and if you can shew me wherein I have, I further ingage to do you Justice by a Publick Reparation: And by these Measures I have proceeded from first to last, and by the help of GOD I am resolved so to continue as long as I have to do with you. But one thing by the way I would have you take notice of, and that is this, If it were enough to be Accused, then none would be Innocent; so on the other hand none would be guilty, if it were enough to complain of being misrepresented.

July the 25th,  
1693.

*Francis Bugg.*

*To write no more, I long since did intend,  
But none but GOD knows now when I shall end:  
For still I find, when I think all is done,  
As much to write, as when I first begun.*

NEW

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# NEW ROME

## ARRAIGNED,

And out of her own Mouth

# CONDEMNED.

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### *The* PREFACE.

READER,

**E** D<sup>w</sup>. Burrough long since put forth a Challenge in the Name of the **Quakers**, that they would gladly be manifest to all the World; and in order to it, and to clear themselves from some Imputations cast upon them, they proposed to meet and Dispute with any, whether Priests or People, of any Perswasion, yea, or any one of them, at any Place, and at any Time, and for what Number they pleased, as by me recited in my last *New Rome unmasked*, &c. p. 2. Upon which I went to their Meeting in *Mildenhall*, Nov. 22. 1691. and there accepted of their Challenge, and told them, *I had a Charge to exhibit against them, if they would ingage to vindicate themselves and their Principles.* **Tho. Brewster** a **Quaker**, then present, *had them Answer me with silence.* So then I read the Charge to them, consisting of ten or twelve Errours, as in *New Rome*, &c. p. 3, 4, 5. and left a Copy of the said Charge with them, and

and told them, *That if they did not answer me according to their Proposition, that I should expose them (which I was loath to do for the sake of some amongst them). But no Answer could I get: After which I printed, &c. and when my Book came out, I went again to their Publick Meeting, and renewed my Charge on the 20th of Nov. 1692. and offered then to prove it against them, where was present Sam. Cater and John Cade, two of their Preachers: But still they refused to debate the matter with me, or to argue the Point fully. I told them I did not come to disturb them; but if they would set a time, either S. C. and my self singly, or let him take two, four, six, or ten, and I would take the like number, and we would appoint a convenient time and place. This they refused, and to this day have declined any such method, though proposed by them in print; and now at last I have received a single sheet, stiled, *A Charitable Essay, &c.* which neither they, nor I can call an Answer; only in p. 8. Twelve of the Quakers sums up in gross four Particulars by way of Certificate, and at the end thus concludes; viz. *Whereupon we do in the holy fear of Almighty God, and in behalf of the said People, declare and testify, That all these and all other his (F. B's.) Accusations of the same kind, or depending thereupon, are utterly false, wicked, and malicious, and never so believed, so said, nor so affirmed by us as charged against us, but contrary to our Perswasion, Principle, and Profession, &c.**

Behold the Answer of these Twelve Elders, is contained in less than half a Page; and how far their plain Say-so will prevail against plain Matter of Fact, unless with their own insatuated Disciples, let the wise in heart judge? And in answer to this said Certificate, I do thus say, That to my knowledge, I have not set down one Line nor Word as theirs, that is not theirs, nor yet raised one Argument upon theirs, but may naturally be drawn from the Premises; and if they think I have, I with the like number will upon reasonable notice meet them at any place within twenty Miles or more of my dwelling, and produce both Book and Page, and if they can shew me wherein I have wronged them, I will make them publick Satisfaction, on condition that if what I have wrote as their Principles, be by me so proved, that then they will condemn what is apparently Erronious; and as this will be a fair opportunity for them (if they think themselves wronged, as they pretend) to clear themselves from my Accusations as they call them; so will they have an opportunity to manifest Francis Bugg to be both wicked and malicious; yea, and I will also subscribe to this their Sentence, if I do not clear my self, and fully prove my Charge against them. But, as a sign that they do not think nor believe themselves so wronged, as they pretend, although I do not pretend to their Art of Prophesying, yet I do, and dare pass my word that they will never meet me, and subscribe the Condition aforesaid.



said. And I have no other reason thus to believe, but that I know first, 'tis their way to make a large Protestation of their avowed Innocency, when Guilty; and that secondly, I know they cannot but be conscious of great guilt in denying and out-facing such manifest Truths, as in that half Page they have done. As to **G. Whitehead** in the Introduction, I have taken some little notice of him, and what he hath said, which is but little, being not a sheet; neither hath he taken notice of the twentieth part of my Book; so that it still stands unanswered and unshaken by their *peny Rattle* which they have put forth to please their Disciples; for something they must say, or the People will cry, Where is the Answer to *F. B's* Book, and so I proceed to the Charge.

## THE CHARGE.

1. *The Quakers denies him who was born of the Virgin Mary, who suffered death upon the Cross at Jerusalem, who rose again the third day, and ascended into Heaven in the sight of the Galileans, to be Christ the Saviour of the World.*  
F. B's Charge against the Quakers.
2. *They deny the Scriptures, by speaking contemptuously of them, and over-valuing their own Books.*
3. *That their Teachers are Deceivers of the People, Favourers of Blasphemy, Excusers of Idolatry, and of a different Faith from the Apostles, Primitive Christians and blessed Martyrs, and that their Doctrine tends to overthrow the Christian Faith.*

## REMARK.

This is the Charge which I publicly exhibited, this is the Charge I offered to prove against them, which as it is heavy, so it stood them upon to have defended themselves, if they had been able so to do, since they had two of their Preachers present, besides hundreds of People to bear witness what passed: Nay, though conscious to themselves of being guilty (as that I take to be the very reason of evading a Dispute) yet notwithstanding it had been for their interest, if they had been humble, and for Truth and Righteousness, as they pretend; who upon Conviction of their Errours, ought to have made open Confession thereof to GOD's glory, as was the practice of the ancient Martyrs upon a sight of the Papists Superstitions, in which they had walked. However, since they would not accept of the said Challenge; nor yet meet me according to my frequent Proposals, nor answer my Book, but come only out with a single sheet, and tell their People, this is an Answer to *F. B's* Book, &c. when alas!

it doth not take notice of the twentieth part thereof: I shall now proceed to prove upon them what I have Charged them with, and that out of their own approved Books, and Arguments deduceable from them. But let it be noted, that their *ERROURS* and *CONSEQUENCES* under distinct Heads numerically placed, are taken *verbatim* out of their own Books, which is plain Matter of Fact, quoting both Book and Page; but the Remarks and Arguments I draw from them are my own sence, which how far they agree to Reason and Protestant Christian Principles, I leave others to judge: And in order thereunto, I first divide my Charge into three parts as followeth, *viz.*

### THE FIRST CHARGE.

I. THAT THE **Quakers** DENY HIM THAT WAS BORN OF THE VIRGIN MARY, WHO SUFFERED  
F. B's. first Charge. DEATH UPON THE CROSS AT JERUSALEM, WHO ROSE AGAIN THE THIRD DAY, AND ASCENDED INTO HEAVEN, IN THE SIGHT OF THE GALILEANS, TO BE CHRIST THE SAVIOUR OF THE WORLD.

### THE **Quakers** FIRST ERROUR.

A Question to the Professors, &c. p. 33. Now the Scriptures do expressly distinguish between CHRIST and the GARMENT which he wore, between HIM that came, and the BODY in which he CAME; between the Substance which was veiled, and the Vail which veiled it, Lo I come, a Body hast thou prepared me; there is plainly HE, and the Body in which HE came; there was the outward VESSEL, and the inward LIFE. This we certainly know, and can never call the bodily Garment Christ, &c.

### R E M A R K.

By which 'tis plain that they deny HIM that was born of the Virgin to be CHRIST; for though they seem to own something which appeared in the Body, as by the sequel of the matter you will perceive, yet 'tis plain, and self-evident, that they call HIM that was born of the Virgin, that suffered Death on the Cross, who was smote with the Palms of their Hands, spit upon, buffeted, and run through with a Spear, died, was buried, rose again the third day, &c. but a Garment, a Vail, a Figure, &c. For say the **Quakers**, There was plainly HE, and the Body in which HE came; there was plainly the outward Garment and the inward Life, &c. And  
this

this we declare to all Mankind we can never call this Body; this Garment that was thus subject to be smote, to be buffeted, to be perished, to be crucified, &c. **CHRIST**. But if that will satisfie you, we will call something that was in that Body, which was never bornt of a Woman, never was mortal, never smote, never crucified, nor by wicked hands slain, and hanged on a Tree; this if it will satisfie you, we will call **CHRIST**, being the same which we say is in us: This, and no other, do, or ever did we own to be **CHRIST** the Saviour of the World.

Now that this is a Fundamental Errour, and tends to overthrow the Christian Faith, I shall prove by the Testimony of the glorious *Angels*, holy *Apostles*, yea **GOD** himself, recorded in Sacred Writ. And first read *Luke 2. 11.* For unto you is BORN this day, in the City of David, a Saviour, **CHRIST** the LORD. And *Acts 5. 30, 31.* The **GOD** of our Fathers raised up *Jesus*, whom ye SLEW and HANGED on a Tree: **HIM** hath **GOD** exalted with His right Hand to be a Prince and a SAVIOUR. Again, *Acts 2. 36.* Therefore let all the House of Israel know ASSUREDLY, that **GOD** hath made THAT SAME *Jesus*, whom ye have crucified, both LORD and **CHRIST**. Mark, the SAME *Jesus* which was thus despitefully used, that was thus crucified between two Thieves, that was put to this ignominious Death, viz. hanged on a Tree: The VERY SAME *Jesus* the Apostle tells you, and assures all the House of Israel, that **GOD** exalted to be a Prince and a Saviour, to be both LORD and **CHRIST**. Again, read *St. Mark 9. 7.* and *Matth. 17. 5.* And there was a cloud that overshadowed them, and a voice came out of the cloud, saying, This is MY beloved SON, hear ye HIM. Again, read *Acts 1. 10, 11.* And whilst they looked steadfastly toward Heaven, as HE went UP, behold two men stood by them in white Apparel, which also said, Ye men of Galilee, why stand ye gazing UP into Heaven? THIS SAME *Jesus* which is taken up FROM \* you into Heaven, shall so come in LIKE MANNER as YE have seen him go into Heaven. And *Acts 10. 39, 40, 41.* the same is again verified of the SAME *Jesus*. And thereupon I do affirm and testifie, and charge it upon them, in the presence of **GOD**, *Angels* and Men, that they disown and deny *Jesus Christ*, whom **GOD** hath ordained to be Salvation to the ends of the Earth, and a propitiatory Sacrifice for the Sins of the whole World, to be **CHRIST**: And that there is not another Name given whereby men shall be saved, than this SAME *Jesus*; who was so named of the Angel before he was born of the Virgin, *Matth. 1. 21. Luke 2. 21, 27.* who was crucified, hanged on a Tree, rose the third day, and ascended visibly up to Heaven, and there sits at the right hand of **GOD**, making intercession

\* Then not in them is the Quakers sence; no, no otherwise then by Faith, nor no otherwise to this day; for *Christ* said at His last Supper, ME ye have not always; its expedient that I go away, but when I am gone I will send the comforter.

for us sinners, who believe and hope for Salvation through his Merits, Death, and bitter Passion, and the imputation of his Righteousness, who was foretold by the Prophets, and in due time was manifest. And this is *HE* that *Israel* by Faith drank of, that the *Apostles* testified of, whose hands handled, and eyes saw; and we by Faith do now behold, and by *HIS Spirit*, the *Comforter*, whom *HE* promised to send, are enabled to believe. And this I further testify, That from *Adam* to the days of the *Apostles*, there never was a Man saved but by Faith in this *Messiah*, or Son of *GOD*, nor since to this day, nor will be to the end of the World, but by this *SAME JESUS* who was thus born, who suffered death, who thus rose again and visibly ascended; for so say the Scriptures: *There is not another Name given under Heaven by which men shall be saved, but by the Name of JESUS*: even as *St. Peter* often, and very emphatically illustrates, saying, *This SAME JESUS*. And this *Jesus* the *Quakers* say they cannot call *CHRIST*; for though I grant this was *J. Penington's* great Errour, yet as *G. W.* says, *he was a wise Man and a Scholar*; nay, let me add, A Man I believe that was more simply honest than hundreds of their Teachers; [And how far *GOD's* mercy may extend to him and other devout Heathens, I will not determine] yet Errour is Errour still, and the Fundamental Truths of the Gospel ought to be testified to by all true Christians, according to the holy Scriptures.

### THE Quakers SECOND ERROUR.

*A Quest. &c. p. 20. To whom do the Names and Titles of JESUS and CHRIST chiefly and in the first place belong? Do they belong to the Body which was took by HIM; or to him [too hims by the way] who took the Body? The Body hath its Names and Properties. Now the Query is, which was the appointed Saviour of the Father? which was the A-nointed of the Father \* chiefly and in the first place? whether the Body prepared, or He [i.e. the Light] for whom the Body was prepared? For that which He took upon Him was our Garment, even the Flesh and Blood of our Nature, which is of an EARTHLY PERISHING NATURE.*

### REMARK.

First I answer, The Name *JESUS* and *CHRIST* chiefly and in the first place belongs to *HIM* that was born of the Virgin, that suffered death on the Cross, that was buried in the Sepulchre, that rose again and visibly ascended, as in my last Remark I have already proved, from the joint



joint Testimony of the glorious Angels, *Matth. 1. 2. Luke 2. 10, 11.* and holy Apostles, *Acts 2. 36. and 5. 30, 31. and Acts 1. 10, 11. Luke 2. 21, 27.* and could by many other places. And next to their Affirmation, That *HIS Body* was like ours, of an earthly perishing Nature, I deny: For said St. Peter, *Acts 2. 29, 30, 31. Men and Brethren, let me freely speak to you of the Patriarch David, that he is both dead and buried, and his Sepulchre is with us unto this day: therefore being a Prophet, and knowing that GOD had sworn by an Oath to him, that of* *Acts 13. 35.* the fruit of his Loyns according to the Flesh, he would raise up *CHRIST* to sit on his Throne; he seeing this before spake of the Resurrection of *CHRIST*, That his Soul was not left in Hell, neither his Flesh did see Corruption, *Psal. 32. 11. and 110. 1.* By which 'tis plain, that *CHRIST* who was born of the Virgin, who suffered death, and was buried, was not of an earthly perishing Nature: and as plain, that by their calling *HIS Body* a Garment, a Vail, a Figure, &c. and saying it was like ours, of an earthly perishing nature, that they deny *CHRIST* and disown *HIM*; yea, further, that the very Name of *JESUS* and *CHRIST* do not properly belong to *HIM*, as is implied by the beginning of their Question, and confirmed by their Resolving their Question, in saying, *For that which he took upon him [meaning his Body] was our Garment, even the Flesh and Blood of our Nature, which is of AN EARTHLY PERISHING NATURE.* For you must note, these Questions were not proposed to be answered by others, but a compleat Book put forth by way of Question first, and by *J. Penington* himself also answered, for the clearing up what they did, or did not own to be *CHRIST*; and the Tenor of it runs to own the Light, the Life, the Substance, something in the Body which was not capable of being seen otherwise than by the Eye of Faith, nor capable of weariness, of thirst, of hunger, of buffeting, of scourging, of being crucified, and hanged on a Tree; this in a confused mysterious sense they will own to be *CHRIST*; and this is no other than they dream is in them, and which they attribute to one another, as in the said Consequences of these their Errours I shall more evidently make appear. Nay, they say, *A Quest. &c. p. 22. Is not this [the Light in them] the same Christ that took upon him the Body of Flesh, and offered it without the Gates of Jerusalem, &c.* So that consequently so many Quakers, so many *CHRISTS*, as anon will more plainly appear.

THE Quakers THIRD ERROUR.

*A Quest. &c. p. 27.* Is not the Substance, the Life, the Anointing called **CHRIST** wherever it is found? [ or in whomsoever it is found:] Doth ~~not~~ the Name [Christ] belong to the whole Body, and EVERY MEMBER in the Body, as well as to the HEAD. So that the Name is not given to the Vessel, but to the Nature, to the heavenly Treasure, to that which is of HIM in the Vessel.

The Quakers third Errour.

Contrary to the express Testimony of holy Writ. See *Matth. 1. Luke 2. and 1, 2, 3, 4, 5, 7, and 10th Chapter of the Acts, &c.*

REMARK.

Good Reader observe what they teach: First that they cannot call the bodily Garment *Christ*, meaning HIM that was born of the blessed Virgin. 2. That this bodily Garment thus born, &c. they say was of an earthly perishing Nature. 3. That the Light, the Life, the Anointing, this is called **CHRIST** wherever it is found. And to that the Name *Jesus* and *Christ* does belong, and that chiefly too; let it be in **G. For, G. M. G. Smith, R. Sandiland, John Cypoe, Tho. Rudyard, Ez. Woolf, Ch. Atkinson, W. Warwick**, or any other Quaker; for, say the Quakers, the Name *Jesus* and *Christ* does not so properly belong to the Body, as to the Light, the Substance, the heavenly Treasure, &c. See the second Errour. And upon that foot and bottom, the Quakers having in them the same Light, Life, Treasure, and heavenly Substance, even the same that took the Body of Flesh, and suffered at *Jerusalem*\*, the Name *Christ* does as properly belong to every Quaker as to

\* *A Quest. &c. p. 22.*

**CHRIST**: yea, their very words are, *Doth not the Name [Christ] belong to the whole Body, and to every Member in the Body, as well as to the HEAD.* *A Quest. &c. p. 27.*

THE Quakers FOURTH ERROUR.

*The Quakers Refuge fixed, &c. p. 38.* by **John Whitehead**, viz. Nothing which was mortal was called *Christ*.

REMARK

## REMARK.

This **John Whitehead** asserted to Mr. *Grantam*, as he told me, and since **J. W.** acknowledged it in the Book and Place cited: But to do **J. W.** justice, I ought to give you his Explanation; for according to **S. W.**'s Doctrine, it ought to be so, though he himself walks by a clean contrary Rule. Well, let us hear **J. W.**'s Explanation in p. 39. *I distinguish between Christ, and the Body of Christ.* But how far this mends his matter, I leave wise Men to consider; for if he mean by this distinction to separate the Godhead from the *Manhood*, or *Humanity* of **CHRIST**, I answer thus; That though **CHRIST**, as he was **GOD**, he was from Eternity, and with the Father before the World began, and by whom the World was made; yet as **HE** was the promised Seed, ordained of **GOD** to be Salvation to the Ends of the Earth, and manifest in due time, **HE** was born of a Woman, became Man for our sakes, made like unto us in all things, sin excepted, as St. *Peter* says, and was mortal, and suffered death on the Cross, but raised by the mighty Power of **GOD** the third day, and saw no Corruption; but in the same Body **HE** rose He ascended, and now sits at the right hand of **GOD** in Majesty on high, as our Advocate; to whom, with the Father and Holy Ghost, be Praise and Glory for ever. Yet I take **J. Whitehead**'s distinction according to the coherence of the **Quakers** Doctrine, and the Analogy of their Faith, to run thus: As for **HE** that was born of the Virgin, who was smote with the Palms of their Hands, buffeted, spit upon, crowned with Thorns, run through with a Spear, hanged on a Tree, this was not the **CHRIST**, this was only a Vail, a Garment, was Mortal; and nothing, says **J. W.**, that was Mortal was called *Christ*; not properly at least in the **Quakers** Opinion: for, says he, I distinguish between *Christ*, and the Body of *Christ*, which is the Church, and the Light in them the *Christ*; this I take to be his meaning. And that it may appear so, I will produce a Text out of their own Scriptures, I mean out of **Jos. Coals** Works, p. 332. in answer to *John Newman* about the Body of *Christ*, he thus expresses himself, viz. *If by the Body of Flesh that Christ had, he means his Church, which the Apostle speaks of, which was the Body of which Christ was Head, and they Members of; then I am one with him: for his having that Body after his Ascension, I never denied, nor intend to do:—And such a Body we own Christ had after his Ascension.*

Thus then it appears plainly, that they deny **HIM** to be *Christ* who was born of the Virgin *Mary*, who suffered death on the Cross, in that they say nothing which was Mortal was called *Christ*, and they say, the bodily Garment we can never call *Christ*: And when **J. W.** made his distinction

distinction between Christ and his Body, it doth appear by **J. Coals** Testimony, that **CHRIST**, after he ascended, had no other Body but his Church; consequently did not ascend in His Body, which was seen apparently, *Acts* 1. 9, 10, 11. So that the Light in the **Quakers** is the one only **Christ**, and the **Quakers** the Body of **Christ**: And no other **Christ**, nor Body of **Christ**, do I by their Doctrine find that they own, and there-upon do Charge them to deny **CHRIST** who was crucified, dead and buried, but is risen, and in the same Body ascended, and in the same Body sits at the right Hand of **GOD**, never more to die, but ever liveth to make intercession for us.

### THE **Quakers** FIFTH ERROUR.

*Saul's Errand to Damascus, &c. p. 14. Christ is the Substance of all Figures, and his Flesh is a Figure. G. F.*

#### REMARK.

Reader, pray observe; First they distinguish between *Christ* and the Garment he wore, meaning his Body, (which suffered on the Cross) which bodily Garment they cannot call *Christ*. 2. They teach that the Names *Jesus* and *Christ*, do not so properly belong to *HIM* that was born of the Virgin, suffered, &c. as to something in the Body, the Light, &c. which they say is in themselves. 3. And that the Light in them is the same *Christ* which suffered at *Jerusalem*. 4. That the Body of *Christ* is like ours, of *AN EARTHLY PERISHING NATURE*. 5. That nothing which was Mortal was called *Christ*; and consequently not *HE* that was born of the Virgin *Mary*, who suffered on the Cross as an acceptable Sacrifice. 6. That *Christ* hath no other Body but His Church since his Ascension, proved out of their own Books, which they say are given forth by the Eternal Spirit. So that the Light in the **Quakers** is all the *Christ* they own; and they being (in their own esteem) Believers, and consequently the Church, *Christ* hath no other Body, so the **Quakers** are all and all. 7. That the Flesh of *Christ* is but a Figure. Thus have they, what in them lye, overturned the Fundamentals of Christianity: for *Christ* was so far from being a Figure, that all Figures and Types ended in Him, and *HE* the Substance of them all, as I shall shew by the Prophecies of the Holy Prophets in two Columns.

And whereas **G. W.** in his *A Just Enquiry, &c. p. 2, 3.* by his cunning Glosses, not only vindicates some notorious Errours, but also excuses the Consequences of them, as not being of a dangerous tendency; and therefore



fore rather than to trace him in his crooked Path, I shall choose to make it appear that the Fruits, Effects, and Consequences of these and the like Errours are very dangerous, in hopes, that as it will tend to strengthen my Charge of their not owning CHRIST, &c. (if any thing be still wanting to prove it) so will it be a means to strengthen and confirm others in the Principles of the Christian Faith against the Prevalency of such Seducers as G. W. &c. are, as by their Fruits do now appear.

DANGEROUS CONSEQUENCES OF THESE ERROURS.

1. Saul's Errand, &c. p. 8. *He that hath the same Spirit that raised up Jesus Christ is equal with GOD.* P. 7. *And if Christ be in you, must be not say I AM THE WAY, THE TRUTH, AND THE LIFE.*—The Letter of the Scripture is Carnal, and the Letter is Death, and killeth: All that do study to raise a living thing out of a dead, to raise the Spirit out of the Letter, are Conjurers, and their Teaching is from Conjuratation which is not spoken from the mouth of the LORD.

2. Several Petitions answered, &c. p. 30. *But if ever you own the Prophets, Christ and his Apostles, ye will own our Writings, which are given forth by the same Power and Spirit.*

3. Truths Defence, &c. p. 101. *The Letter which killeth is dangerous; and the Ministers of the Letter are the Ministers of Death, to you, it is dangerous to read or speak of it.*

4. The Sword of the Lord drawn, &c. p. 5. *Your imagined GOD beyond the Stars, and your Carnal Christ, [to say] GOD and Man, in one Person, is a Lie.*

5. David's Enemies Discovered, &c. p. 7. *And these [i.e. Quakers] do not call the Letter the Rule, and the four Books, Matthew, Mark, Luke and John, the New Testament and Gospel, as thou and thy Generation do: For Paul said he was a Minister of the Gospel, and of the New Testament, and not of the Letter, which thou calls the Gospel and New Testament; thy Ministry is in the Letter which killeth, &c. by G. Whitehead and Chr. Atkin-son.*

6. A Brief Discovery, &c. p. 7, 8, 9; 10. *The Priests of the World are Thieves, Robbers, Conjurers, Antichrists, Witches, Devils, Liers, a Viperous and Serpentine Generation, Blasphemers, scarlet coloured Beasts, Babylon's Merchants, selling beastly Ware for a large price, the Letter which is dust and death; whited Walls, greedy Doggs, really they are Blood-hounds, still hunting and gassing after their Prey, like the mouth of Hell, barking and raging like Sodomites. G. F. and others.*

7. Truths Defence, &c. *O thou filthy Beast, thy beastly Worship, no Prayers can we send to thee but for thy destruction, thou Man of Sin and Enemy of Christ,*

*thou Hypocrite: O thou impudent and brazen fac'd, thou art in the Sorcery and in the Witchcraft, and in the Adultery! O thou slanderous Beast! O thou natural brute Beast! O generation of Vipers! And here thou Serpent thou art damned openly. And here I charge thee to be a Witch, and to bewitch the People; a Reprobate, hated of GOD, a Child of the Devil, an Enemy of Righteousness, the Son of Perdition. O thou false-hearted dissembling Hypocrite! the Plagues of GOD are due to thee, and that is thy portion thou child of the Devil, thou blind Sor, thy Torment is begun, and so fare thee well. But thou art a Conjuror, and livest in Conjururation, thou Enemy of GOD and Man of Sin, for destruction thou art ordained to go therein; thy fear of it doth begin, and the Lake that burneth, and the Pit thou art for to be turned into eternally; but thou livest in Philosophy and Logic, which are of the Devil. S. For, R. Hubbert thorn.*

## REMARK.

Reader, Here are some of the Consequences of their erroneous Principles, in denying the LORD that bought them; for after they had erred concerning the Faith, and made shipwreck of a good Conscience, and denied *Christ*, how soon did they contemn the Scriptures, profane his Ordinances, revile his Ministers; with design, no doubt, as by the sequel we may perceive, to exalt their own Horn. I could not well omit some few of their dreadful Names given to the Publick Ministry in general, as elsewhere I have observed: But before I sum them up, let me add a few more of their Consequences, and a little observe what good Names and Divine Attributes they gave to each other; for as none ever came near them for railing and reviling, stigmatizing and abusing their Opposers, as if Hell was broke loose; so never did any People exceed them in magnifying each other, exalting one another to the Sky: nay, had they studied many years, they could have scarce found out worse words for their Opposers, (and better, and finer; and dilicater words, high praises, and magnifying expressions for themselves) and even so they have done by the Scriptures, calling them *Dust, Death, Carnal, Husk, Serpents meat*, and the like contemptuous Names; whilst they have invented most excellent Names for their own Nonsensical Pamphlets and venomous Books, fit to corrupt a Nation, and destroy a Country; as *THE WORD OF THE LORD, A MESSAGE FROM THE MIGHTY GOD, THE WORD OF GOD, A LIVING TESTIMONY*, and a hundred other such like Titles they give to their confused Nonsense, to take the eyes and ears of the weak and unstable.

DAN-

## DANGEROUS CONSEQUENCES OF THEIR ERROURS.

8. The Quakers Challenge, p. 3. *The Quakers are in the Truth, and none but they.*

9. *Is. Coal's Letter to G. For justified by W. Penn and others.* Dear G. For, who art the Father of many Nations, whose Life bath reach'd through us thy Children, even to the Isles afar off, to the begetting many again to a lively hope, for which Generations to come shall call thee Blessed, whose being and habitation is in the power of the Highest, in which thou rulest and governs in Righteousness. AND THY KINGDOM IS ESTABLISHED IN PEACE, AND THE INCREASE THEREOF IS WITHOUT END; Judas and the Jews, &c. p. 44.

10. A Battledoor for Teachers and Professors. *All Languages are to me (says G. F.) no more than dust, who was before Languages were.* Introduction. Again, p. 214. And next follows a few words to the whole matter by G. For, who is before Confusion or many Languages were.

11. News coming out of the North, p. 15. *I am (saith G. For) the Door that ever was, the same Christ yesterday, to day, and for ever. (And Title Page) Written from the mouth of the LORD, from one who is naked, and stands naked before the LORD, clothed with Righteousness, whose Name is not known in the World; risen up out of the North, which was prophesied of, but now is fulfilled.* And p. 14. *Your Original is Carnal, Hebrew, Greek, and Latin, and your Word is Carnal, THE LETTER, and your Baptism is Carnal, and your Sacrament is Carnal, and their Communion is Carnal: Their Original is but dust, which is THE LETTER, which is death; their Church is dust; so the Serpent feeds upon dust; and their Gospel is dust, Matthew, Mark, Luke and John, which is the Letter.* Pag. 34, 35. *A voice and a word to all you Deceivers who deceive the People, and Blasphemers who utter forth your Blasphemies and Hypocrisies, that tell People of a Sacrament, and tell them it is the Ordinance of GOD: Blush, blush and tremble, you who live in the Witchery, and bewitch the People.* \* I enlarge the more on this Subject out of this Book, by reason of the impudency of the Certificates handled by twelve Persons in G. W's. Charitable Essay, p. 8. O dreadful! to deny what they know to be true, is the most abominable thing that can be. And this I charge upon them as a pack of false Witnesses and perjured Persons, for their Solemn Protestation ought to be as binding as an Oath, and the breach of it as punishable.

12. Several Petitions answered; &c. p. 60. *My name is covered from the world, and the world knows not me nor my name.* G. F.

13. G. F's Great Mystery, &c. p. 77. *And as for any being moved of the Lord to take your [i.e. Priests] Hour-glass from you by the Eternal Power it is owned.*

14. A Musick Lecture, &c. p. 22. I do affirm that if John [the Apostle] had said he had been a sinner he had lied. See *New Rome unmasked*, p. 40. to 49. and you will see a whole Catalogue of Idolatrous Letters and other Abominations, which are too large to recite here; for I find I shall enlarge beyond what at first I intended.

15. *Jos. Coal's* Testimony of *Edw. Burrough*: viz. That he was a Man endued with the *ALMIGHTY POWER OF GOD*, which lived and reigned in him, &c.

16. *W. Penn's* Testimony for *Jos. Coal* in his Works. O the soft and pleasant streams of *LIFE IMMORTAL* that have run through him to refresh the *LORD's* Heritage. And now he is truly ascended above every Trouble.

16. THIS IS ONLY TO GO AMONGST FRIENDS, p. 19. And O thou North of England! who art counted as desolate and barren, and

\* Pray who do you account this Branch, if not *G. Fox*, for he came out of the North, and as he said himself, was prophesied of. I say, who else did you assign these Titles to, i.e. the Branch, the Star, the Son of Righteousness, was it to *G. Fox*, or the Light in him? Pray distinguish in your next. You are excellent at the Art of distinguishing: for till then I can assign your Attributes to no other.

reckoned the least of the Nations, yet out of thee did the *BRANCH* \* spring, and the Star arise, which gives Light to all the Regions round about. In thee the Son of Righteousness appeared with wounding, and with healing. Out of thee, Kings, Priests, and Prophets did come forth, and laid their Swords on the neck of their Enemies. Put on your Armour, and gird on your Sword, and lay hold on the Speer, and march into the field, and prepare your selves to battel, for the Nations do dese our God, and say, where is the God of the *Quakers*? Arise, Arise, and sound forth the everlasting word of War and Judgment, in the ears of all the Nations. Sound an Allarum, make their ears to tingle: Our Enemies are whole

Nations; a rebellious People, that will not come under *OUR LAW*. Stand upon your feet, and appear in your Terror, as an Army with Banners; let the Nations know your power, and the strength of your hand; cut down on the right hand, and slay on the left, let not your eye pity, nor your hand spare; but wound the lofty, and tread down the honourable of the earth: give to the great Whore double, [and give to the little Whore treble, for she is worthy, whose Abominations have exceeded all that went before her;] dash her Children against the stones: and cursed be every one that riseth not up to the help of the *LORD* against the Mighty. Spare none, neither Ox nor Ass, old nor young; kill, cut off, destroy; bew Agag in pieces; make the Devils subject; cast out the unclean Spirits; shut up in Prison, bring out of Prison; cast in your Nets; launch into the Deep; divide the Fish; bind the Tares in Bundles, cast them into the fire, &c.

\* Here was sad killing, cutting and destroying, not to spare Ox or Ass. 'Tis well they meant no other than what was within them; as also all their Miracles are Mysteries, Fancies, Whimsies, all within; your Heaven, Hell and Devils, all within; their Swords and whole Train of Artillery within.

RE MARK.



## REMARK.

Reader, here is Matter enough to write a Volume upon, but having treated largely upon some of them in my last, I shall only touch briefly upon some of the Heads, and so leave them to the Consideration of the wide World. First, Their pretence that *such as have the same Spirit which raised up Jesus, are equal with GOD*, I must say 'tis horrible Blasphemy: yet it ought to be charged upon them, until they publicly condemn the Book, which hath little else in it but Blasphemy, and false Doctrine, and railing on the Publick Ministry. However it never was corrected by Errata, as is usual, and hath gone for a Gospel Truth above forty years, and as their Principle, if they believe as they write; and therefore I charge it upon them, until they condemn the said Book. And secondly their Impudence, in saying, that *if we will own the Writings of the Prophets and Apostles, we must necessarily own their Books*: this is of publickly condemn the Blasphemy. And thirdly, for them to say, *If Christ, the Light in them, say, I AM THE WAY, THE TRUTH, AND THE LIFE, why may He not speak?* I answer: If they can work the same Miracles He did, and produce as many Prophets that foretold of **G. Fox's** coming out of the North, as I shall, that foretold of Christ's coming, then I shall believe them. Fourthly, What horrible Blasphemy is it to say, *'Tis dangerous to read the Scriptures; and to call them Dust, Death, Carnal, Serpents-meat; as likewise the Ordinances of Christ, and the Communion of Saints, which Christians ought to hold and believe as an Article of their Faith.* And then fifthly, to call the Publick Ministers **Witches, Devils, Conjurers, &c.** is very pernicious. Such Books ought to be burnt, as **Jacob Baker**, a **Quaker**, once confest he would burn it. And sixthly, for them to hold that *they, and they ONLY, are in the Truth*, 'tis the perfect Pharisee. But for them to write that **G. Fox** *was before Confusion, or the many Languages were*, is monstrous: Such Blasphemies ought to be posted. As likewise **Ja. Darnell** to say that *he was before Arguments was; and was come to the end of all Arguments*, is notorious. And seventhly, so is it in **G. Fox** to say that *he stands covered, and neither he nor his name known in the world.* O what shall I say! was there ever such wickedness! And yet here is nothing so bad, nothing so wicked, nothing so false, so Idolatrous, so Blasphemous. But **G. M.** can save it, he can vindicate or excuse it; nay, more then so, he can procure twelve Witnesses to say, *We testify and declare on the behalf of the Quakers, that what Fr. Bugg says is false, malicious and wicked; for they never so believed, so said, nor so affirm'd, &c.* which being solemnly avouched, as in *The holy fear of Almighty God*, amounts to an Oath; and if what these twelve affirm be false, then they

are perjured Persons in the eye of the Law, and deserve to be Pillor'd. And thereupon I charge them with Perjury, with false-witness bearing, until they by publick retraction repent, and give Satisfaction. For as you will spare none, neither Ox nor Ass, old nor Young, no more will I; I will not spare, nor my eye shall not pity Friend or Foe, which comes up with false Evidence, yea so false, as if they should say black is white, and white is black. I must say, that as *C. G.* hath no need to depend on *G. W.* and that he must know, that *G. W.* hath as little love for him, as for some he hath wrote against, yet I am sorry to see his Name there. As for the others, many of them have their dependency on the *Chair*; and *G. W.* being therein, I marvel not at them, provided their Testimony had been true; but I am sure it is notorious false; nay, and that they themselves know it to be false, I will give the World a *SIGN*, which is this; If they know and be conscious to themselves that their Evidence is false, they will not come forth, according to my Proposition in this Book made, to meet me; but if they be not conscious to themselves of false Evidence, [how false soever it is] they will come forth to clear themselves, and be glad I give them the opportunity; and by this *SIGN* they shall be proved.

Come on you twelve Master-Builders, can you read these sixteen Instances, and not blush, (when you behold your Certificate) and particularly the first, third, fifth, and eleventh; as also the first, second, and third Errors: I say, can you read the Passages taken out of your own Books, wrote by your most eminent Preachers, and yet affirm you never said so, wrote so, believed so, nor taught so, and not blush? and be horribly ashamed? But I have given a *Sign* to prove you, and by it you shall be tried. Again; Can you read *p. 77. of G. F's Great Mystery*, where he justifies Felony, under a pretence of being moved by the Spirit of GOD, and not blush? What, is all your Zeal gone? or are you fearful of displeasing *G. W.* now he is got into the *Chair*? Can you look on the fifth Instance, and see how *G. W.* teaches that the Scripture is not the Rule, nor *Matthew, Mark, Luke, and John the New Testament*, but the *Letter* which killeth, &c. And can you behold his contrary Pretences in his late Writings, and not reprove him? can you hear him pretend that he was moved of GOD to write *Judgment Fixed, &c.* and that GOD laid a necessity upon him to write that Book; and that therein the *neither consults the Events, nor fears the Effects*; and yet proved to write notorious Lies? And can you thus let him pass, only with saying he was mistaken? when he fathered all his Lies upon the moving of the Spirit of GOD, even six Lies in number, and great part of his Matter bottomed thereupon. Can you hear and read his Excuses and Vindications of the Idolatrous Letters wrote to *G. Fox* by *Ios. Coal, John Audland, John*

John Blackling, and Sol. Eccles, and can you be silent at these things? Read my Parallel between the Papists and Quakers in *New Rome*, &c. p. 40. to 49. Can you take notice of the Names he and others have given my self, and such as have opposed your Church Government, and the imposing the observation of your *Womens Meetings*, which some of you are no more in love with, then some of us which wrote against the mischief of your Impositions? I say, can you behold the Names he, &c. gave us, viz. *Old canker'd Apostates, vile Apostates, unruly Beasts, Runagades, Creacherous Apostates, Apostate Informers, betraying Judas's, Devils Incarnate, Wobbes, Doggs, Enemies of all Righteousness, Children of the Devil, Dark, Devil-driven, duncy Gods, Heathens, Atheists*, &c. See some of the *Quakers Principles and Doctrines*, &c. p. 10, 11. for more of this stuff; nay, such personal defamations and detractions, which hath had such an Effect, not only of our Profession in Religious Matters, but upon our Persons and Employments, which in time may be further taken notice of; Can you behold all this, and a hundred things more which I might name, which hath occasioned a great part of your Troubles? And can you submit your Necks, your Interests, and all to such a *Wake-bate*, such a continual contentious Scribler, who in nine Months wrote three Books against me; and since I wrote my last, hath wrote three more against me and others. Are you not sensible what pretences he makes in his Books to *Charity, to Seriousness, to Sincerity*, and yet void of all? Have you not taken notice of his late little Book (about the great Divisions amongst the Quakers in *Pennsylvania*) intitled, *The Christian Doctrine and Society of the Quakers*, &c. wherein he carries two faces in one Hood, hold with the Hare and run with the Hound; as the Proverb is; writes against writing; that's his main design: And if writing be a fault, who more guilty than *G. W.* for in that Book he peeps and creeps, he turns and winds this way and that way, hither and thither, but centers no where, but *JANUS* like, looks two ways; for he seems to own *Geo. Keith's* Doctrine, but dare not own his Testimony, nor him in it: he seems to blame the Doctrine of *Fitzwater*, *Poung* and *Lloyd*, but dare not blame their Persons, nor give Testimony against their Doctrine, as theirs, they being of the *Foronian Party*, and one with him in the ground, and in those Fundamental Errours: For said *Fitzwater*, *The Plea*, &c. p. 4. *God that died in us, and laid down thy life in us, and took it up again.* And *Rob. Poung* affirmed, that when Christ ascended he was separated from his Body. And *Cho. Lloyd*, who said, p. 5. *Toat Faith in Christ without us; as he died for our sins, and rose again, was not necessary to our salvation*, &c.

Now had *G. W.* been plain, and against these Errours, he ought to have

have reprov'd these Persons sharply, and joined with **G. Keith** against them in his charging them with such **Damnable Heresies and Doctrines of Devils**, as was no where tolerated in any **Christian Society**, but only amongst the **Quakers**: *The Plea, &c.* p. 11. I say, had he been sincere he would have been plain, as **G. Keith** is, and not to come out so smooth and demure, saying, *Why do you thus write? why do you thus amuse the World, and trouble the World with such bitter treatment; complaining bitterly of Rents, Schisms, and Divisions.* Come on, what can you say? why do you let him alone? why do you not unmask and discover this subtil **For**, and uncharitable **George**, and insincere **Whitehead**, out of his Hole and Den? where he lies lurking, writing, and scribbling, and neither studies Events, nor fears Effects, and make him be plain. And if **G. Keith, &c.** in your opinion, who preaches up and holds forth the *Death and Sufferings and meritorious Passion of our Lord Jesus Christ, as necessarily to be believed, in order to our salvation*, be right, why then does not **G. W.** stand by him and his Friends in this their sound Testimony? But if **G. W.** be one with **Fitzwater** and the **Foron-an Quakers**, that there is no other *Christ* than in them, no other Crucifixion than within, no other Resurrection than within, no other Heaven nor Hell than within us, as quoted in *New Rome unmasked, &c.* p. 89. Why does he not joyn with **Fitzwater, Lloyd, &c.** against **Geo. Keith, &c.** let him be plain in his next; let him not thus halt between two Opinions: If **Geo. Keith, &c.** be right, let **Geo. For** his Books be burnt, and your Epistles burnt, wherein they do not teach that the Sufferings of *Christ*, and his meritorious Death and Passion, and the Imputation of his Righteousness, are necessary Articles of the Christian Faith, in order to Salvation: No, a thousand of your Epistles, read in your Meetings, will afford no such Doctrine, nor no Confession of Sins, nor no asking Pardon for his sake: And why do you suffer him to complain of bitter Treatments, *Rents, Schisms, and Divisions*: whoever treated their Opposers with such bitter Language as the **Quakers** have done? whoever made greater Rents and Divisions in Church and States, in Towns and Families, than the **Quakers** have done? And why do you let him thus complain of \* printing and troubling and amusing the World with printing, when you know no People print more, nor take the like care to disperse their Pamphlets when printed; witness your Orders for sending two of each sort to the Monthly and Quarterly Meetings in the Country; their sending them out by Pack-horses to Markets and Fairs, as was the practice of **Jos. and Ben. Townsend** (to my knowledge) who send their Epistles to be read

\* Though 'twas not for printing sake, but because such printing exposed their Antichristian Principles and great Divisions beyond the Seas.



read in all Meetings in *England, Scotland, Ireland, Holland, Mariland, Barbadoes*, nay, I understand by your last yearly Epistle, that you have got footing in *Germany*: why then do you suffer him to act thus preposterously, to chide others for his own fault? to deal thus deceitfully in almost all things you can mention? Are you not ashamed of these things? what have you not a spark of that honesty you pretend to? if you have, blow it up, and let it become a flame to burn up this heap of Hypocritical Rubbish, that at last we may rightly understand what a *Quaker* is?

## THE SECOND CHARGE.

II. THE *Quakers* DENY THE SCRIPTURES, 1. BY SPEAKING CONTEMPTUOUSLY OF THEM: AND 2. BY OVER-VALUING THEIR OWN BOOKS.

## REMARK.

Reader, this Branch of the Charge is more than sufficiently proved already: but by reason of some little Argument which passed between me and *Sam. Cater* and *John Cade*, two of their Preachers, at the Meeting, when I exhibited the said Charge, Nov. 20. 1692. touching the Scriptures, and that thereby their shuffling, equivocating, and evading may be the more manifest; and particularly *S. W's* twelve Men which he hath got to testify on the behalf of the *Quakers*, that they never said, never believed, nor never affirmed the Scriptures to be *Dust, Death, Serpents-meat*: I say, for this reason (for as I said, I shall spare none) I may recite an astonishing Confutation of these Infallible Doctors, &c.

*Fr. Bugg*. Come, *Sam. Cater*, will you accept of this Charge, and appoint a time, ten, twenty days, or a month hence, you and I singly, or if you will, take four, six, or ten of your side, I will take the like number: Let me know your Answer, and I will be gone; I do not come to disturb you, but to charge you with your Errours, &c.

*Sam. Cater*. There is no end of Disputing with thee, neither shall I undertake it.

*F. Bugg*. Why not? If I fail of proof to make good my Charge, you will have the Victory, and it will tend to the honour of your Cause: And you may be glad of the opportunity to manifest *F. Bugg*, since you say he charges you falsely.

*S. Cater*. Thou maist be gone: we have other business to do than to Answer thee.

F. B.

*F. B.* Well, if you will not accept of the Charge, nor set a time when to argue the Point, I shall proceed to read the second part of my Charge, which is your denial of the Scripture ; by calling it **Death, Dust, and Serpents-meat, &c.**

*Observation.*

So then I read out of **S. Fox** his Book, ( what followeth ) the Astonishing Confutation abovesaid. *News coming up out of the North, &c. p. 14. So Dust is the Serpents meat ; their Original is but Dust, which is but the Letter, which is Death ; their Church is Dust, and their Gospel is Dust, Matthew, Mark, Luke and John, which is the Letter.*

**S. Cater.** I deny that we call the Scriptures Dust or Serpents-meat.

*F. B.* But, **S. Cater**, wilt thou deny it if you see it in one of your Friends Books ?

**S. Cater.** Yea, wherever I see it, I will deny it.

*F. B.* **Richard Tilson** go and fetch my Box : which he did : I read it as in the recited Charge, and **Sam. Cater** took the Book and read it.

**S. Cater.** Thou saidst we call'd the Scriptures Dust and Death, but there is not the word *Scripture* in the whole Passage.

*F. B.* People, I appeal to you, whether *Matthew, Mark, Luke, and John* be not Scripture. With that, perceiving **S. Cater's** Evation, the People gave a great shout, and said, *Yes, Yes.*

**S. Cater.** *Matthew Muck—*

*F. B.* Hold **Sam.** what *Matthew muck*, what Muck is that ? what shall we have a new Gospel ?

**John Cade** a *Norwich* Preacher, said, Friends, take notice, that as the Bible grows old, it will moulder and crumble away, and become Dust.

*F. B.* People, observe ; They would not have you think that new Bibles are Dust, but when they grow old they moulder away, &c. and therefore my Advice to you is to get new Bibles.

**U. Read.** *Francis*, we deny thy words : we have given it in to the King and Parliament, that we believe the Scriptures was given forth by Divine Inspiration, and they have accepted of it.

*F. Bugg.* The more shame for you to be so deceitful, to give in a Testimony so contrary to your Belief : For if so, why do you not Retract and Condemn your Books, which are as opposite to what you now say, as Light is to Darknes.

And some few Passages more we had : But if they believe as they write, that the Gospel, *Matthew, Mark, Luke and John* be **Dust**, I wonder with what face they could appear before the Parliament, until they had first retracted,

retracted, and by some publick Act have condemned their Books, which throw such Contempt upon the Holy Scripture. For a further proof of this Charge, see the sixteen Instances.

*Object.* But possibly some may object, and say, It's true you have more then sufficiently proved your first Charge, and in the proof thereof there is enough said of their speaking contemptuously of the Holy Scriptures, by calling them *Dust, Death, Serpents-meat, Carnal Letter, Killing Letter, Dangerous to read, &c.* yea, and their contemptuous Speeches of the *Sacraments, Church, Ministry, &c.* yet the second Branch of your second Charge seems unproved, where you bring it as an Argument against them of their not owning the Scriptures, and that they over-vaule their own Writings. Now if you have any thing material to offer, pray do.

*Answer.* I am very willing (as I always was) to have things as clear as I can, and place my Arguments upon Matter of Fact, out of their own printed Books: And having already signified that *SEQUENCES* are out of their Books, and then repeating the Scriptures, and reading the Scriptures in their Religious Meetings, (if I may so call them) being a Consequent of the second Error, I shall so call them, viz. both the Titles of their Epistles, and the Conclusion, enough to signalize their way and manner, and *THE DANGEROUS CONSEQUENCES OF THE QUAKER ERRORS.*

First, *THIS IS ONLY TO GO, AMONGST FRIENDS, &c.* Directed To the Camp of the Lord in England, meaning the Quakers. Subscribed *Edw. Burrough* and *Jas. Doolittle.*

Second, *To the Flock of Christ every where, to be read in their assemblies,* by *G. Fox.* Printed for *Ben. Clark,* 1681.

Third, *To the Children of Light, &c.* Directed thus, *I desire this Epistle may be read in the fear of the Lord in your several Meetings.* By *CONRAD PENN.*

Fourth, *A Salvation of Love from the Spirit of Life, and the Spirit of Truth, &c.*—*Let this be read amongst Friends who are Exiled, or separated from Exilement, when they are met together in the fear of the Lord.* Printed 1665.

Fifth, *An Epistle to Friends in Holland.*—*Let this be sent amongst the Friends in Holland.* *Jos. Wool.* Printed 1667.

Sixth, *To the Flock of GOD, gathered out of the World, in the Province of Mariland.*—*Let the Copies of this Epistle be sent amongst Friends every where in the Province of Mariland, to be read amongst them in all their Assemblies, in the fear of the Lord.* *Jos. Wool.*

Seventh, *Several Papers given forth for the spreading of Truth, &c.*—*I charge you in the presence of the Lord God to send this amongst all Friends and Brethren EVERY WHERE, to be read in all Meetings: To you all read as THIS WORD OF GOD.* *G. Fox.*

## REMARK.

Thus, Reader, I have given a few Instances of their way and manner of sending their Epistles to be read in their Meetings, both in *England, Holland, and Mariland*, and were it needful, I could give you a hundred more; which shews that they give their own Writings the preference, as well as that they lay aside the use of the Scriptures in their Meetings; and no marvel if the Scriptures be *Death, Dust, Carnal, Serpents meat*, and if it be Conjurat[i]on to preach out of them, and if the Ministers of the Scriptures be Ministers of *Death*, and if it be dangerous to read them; as were they (as by the *Quakers* esteemed) *Dust, Death, Serpents meat*, it were surely dangerous to read them; for who would feed upon *Dust, and Death, and Serpents meat*; this could no way nourish nor strengthen, but corrupt, poison, and putrifie the Minds of such as are most exercised in reading them; and that so it is, in their Judgment: For if it were wholesome to read them, and that they believed them to be given forth by *Divine Inspiration*, as they to the Parliament have pretended, to serve a Turn, why do they not read the Scriptures, or sometimes a Chapter, or sometimes one of the Apostles Epistles in their Meetings? as that they do not, nor never did; nay, I challenge all the *Quakers* in *England*, whether ever their Ministers recommended so much as one Chapter to be read in any of their Meetings for Worship these forty years, much less charged them in the presence of the *LORD GOD* to read such a Chapter, or such an Epistle, as wrote either by the *Prophets* or *Apostles*: And if they cannot, let it be a Sign for ever that they deny the Scriptures, first by contempt thrown on them, and next by their practice of laying them aside, and reading their own Epistles; and let it rest upon Record, as a witness against their deep Hypocrisies, and let it be a Testimony against the false Pretences and Perjury of the twelve false Witnesses. Nay, and not only in their own Meetings, but let me give you one of *G. Fox*'s Epistles sent to the Publick Churches to be read, and received as a New Liturgy, (only they rejected it, and kept to the Bible) It is thus Intituled,

TO ALL THE PEOPLE WHO MEET IN  
S T E E P L E - H O U S E S  
IN ENGLAND, AND ELSEWHERE.

Page 2. So all you that have the Letter in England, and calls a Steeple-House a Church, and do not Worship God in Spirit, therefore to you all this is sent.



sent a Message from the Lord Jesus Christ, in England and elsewhere, into all the Steeple-houses, or elsewhere to be read: And God is the same, he is a Spirit, and his Spirit is drawing from all Steeple-houses now, where it is ruling: And they [the Clergy] tell People of a mediate Call, so they are in their Witchcraft and Whoredoms: Christ is not in the Letter, nor the Life is not in the Letter. This mediate stuff hath reigned long in the World of unclean Spirits. Now in this our Age, we [Quakers] who have the Spirit which gave forth the Scriptures, which the Apostles was in; and this is to go abroad in all Steeple-houses in the Nation, and their High places, and through the World, that they may come to God from them.

## REMARK.

Now had the Christian People of England been as tame as the Quakers, they had an opportunity put into their hands, to have had a new Liturgy, a new Religion, a new Gospel, yea and a new sort of Ministers too, such as they are; yea, all now; now Meeting-houses as fine as some Churches! For if this Epistle, which was sent to be read in ALL STEEPLE-HOUSES, and elsewhere, yea, TO GO THROUGH THE WORLD had taken place, we should have had all things turned upside down: A new Christ too, and a new Scripture too; not one made of Ours, Drabs, Serpents-meat, but one given forth by infallible G. FOX, who as he said himself, (News coming up out of the North, Dec. p. 1.) was Written from the Mouth of the Lord, from one who is naked, and standeth naked before the Lord, clothed with Righteousness, whose Name is not known in the World, risen up out of the North, which was prophesied of, but now it is fulfilled. And p. 20. Clap your hands and be glad, for the Lord Jehovah will reign, and the Government shall be taken from you pretended Rulers, Judges, and Justices, Lawyers and Constables; all this Tree must be cut down, and Jesus Christ will rule alone. I say, had this super-excellent Epistle of G. FOX taken place, and been read and received, and the Letter, [our Old Scriptures] thrown aside, we should not only have had a new Religion, a new Liturgy, a new Scripture, and now Ordinances, as they call their Womens Meetings, but new Rulers, or rather no Rulers, but the Light in G. FOX, no not so much as an outward Judge, and outward Justice, an outward Lawyer, or an outward Constable; all things should have been new: And why not? if G. FOX was such a King as the poor Quakers deemed he was. Witness a Letter from Barbadoes to him by one of their ablest Ministers, namely Joshua Coats, and which they justified; see Judas and the Jews, p. 44, 45, 46. viz. Dear G. FOX, who art the Father of many Nations, whose Life hath reached through us thy Children, even to the Isles afar off, to the begetting many again to a lively Hope, for which genera-

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tions to come shall call thee blessed, whose being and habitation is in the power of the highest, in which thou rulest and governeest in righteousness, and **THY KINGDOM IS ESTABLISHED IN PEACE, AND THE INCREASE THEREOF IS WITHOUT END.**

Thus, Reader, have I answered the Objection, and proved my Charge more then sufficiently; but in regard they have such false Witnesses at their beck to justifie **G. III.** and to back his Work with the most notorious Lies that men can be guilty of, I am forced to dwell longer upon the proof then otherwise I need to do: And now I proceed to the last part of my Charge, *viz.*

### THE THIRD CHARGE.

**THAT THEIR TEACHERS ARE DECEIVERS OF THE PEOPLE, FAVOURERS OF BLASPHEMY, EXCUSERS OF IDOLATRY, AND OF A DIFFERENT FAITH FROM THE APOSTLES, PRIMITIVE CHRISTIANS, BLESSED MARTYRS; AND THAT THEIR DOCTRINE AND PRACTICE TEND TO OVERTHROW THE CHRISTIAN FAITH.**

### REMARK.

Reader, Not doubting but that in the proof of the former two Branches of my Charge, I have proved this also, yet if any thing be wanting, possibly before I conclude I may supply the vacancy: However, remembering that in *E. B's. Works*, p. 223. there is a Book, intituled, *A just and lawful Trial of the Teachers and Ministers, &c.* I shall turn the Title of *E. B's.* Book upon the **Quakers**, and say, *A just and lawful Trial of the Teachers of the World (I mean of the Quakers) whereby they are examined, and out of their own mouth, and by their own practice CONDEMNED; and being brought to the Bar (to use E. B's. words) of Justice, these things are truly charged against them, and proved upon them, and by the Testimony of the Scriptures they are found guilty, &c.*

### THE PROLOGUE.

Having thus inverted the Title of his Book, I shall endeavour to prove, that first, the **Quakers** to be of the World; and secondly, their Teachers to be the Ministers, the false Teachers who of old were prophesied of, who should bring in damnable Heresies, denying the Lord that bought them, yea, deceivers of the People, false Apostles, and deceitful Workers, who by their subtil twisting and twining, intermixing gross Errours with some  
more

more general Truths, transform themselves into the likeness of the Ministers of Christ: But as Christ said, *Ye shall know them by their Fruits*; and to me they were first discovered by their fruits, as by my Book *De Chr. Libertate*, &c. and that intituled, *The painted Harlot stript and whipt*, &c. does appear: And secondly by their false Doctrine and pernicious Principles, as by my Book, *New Rome unmasked*, &c. also appears: For in my young years I was carried away by their dissimulation, and being long trained up and educated in their way, and they often, as a Decoy, exhorted us to obey the Light and Spirit of GOD in our own hearts; and to observe the dictates of our Consciences; to abstain from evil, and pursue what was good, and to follow the leadings and guidance of the Light within, which was sufficient to lead to Salvation, &c. And this being a general Truth, and a Duty upon all Christians, and no less than the Publick Ministry does, yea, and ought to exhort too: But still, when all this is done, and I am as obedient to the Light as I can, yet 'tis but my duty, I must not, as they have taught, place Salvation there; I say, as by the Publick Ministry I am instructed to obey the Dictates of my Conscience, to abstain from Evil, and follow that which is Good, according to the Rule of GODS Word revealed in the Scripture; yet as they teach, and I believe, I ought not to lean upon my own Obedience for Salvation, and as the Quakers do, account it sufficient: But with that worthy Martyr, Dr. Robert Barns, say, *Acts and Mon.* p. 610. *I believe in the holy and blessed Trinity, that created and made all the World: I believe that without Man's Will or Power Christ Jesus was conceived by the Holy Ghost, and took Flesh of the blessed Virgin Mary, that HE suffered thirst, hunger and cold, [which as he was God he could not do; mark that old Friends] and other Passions of our Bodies, sin excepted, according to the saying of St. Peter: And I believe that this his Death and Passion was the sufficient Ransom for [my sins, and] the sins of the whole World; and I believe that through his death he overcame sin, death, and hell, and that there is no other Satisfaction unto the Father, but his Death and Passion only; and that no Works of Man did deserve any thing of GOD, but only Christ's Passion touching our Justification: For I know [said this humble Martyr] that the best Works that ever I did is impure and imperfect.*

And according to the Faith of this worthy Martyr the Publick Ministers teach, and I believe; not but that Dr. Barns was a good Man, walked circumspectly, had great regard to the Dictates of his Conscience, and the Guidance of the Light, abstained from that which was evil, and followed that which was good; and every way, as became a good Man, as completely as the most perfect Quaker in England, notwithstanding their high boasting; yet you see he did not lean upon his own Deservings, but upon the Death and Passion of Jesus Christ, even the Merits of HIS Death, who suffered thirst, hunger, and cold; who was born of the Virgin,

Virgin, and made like unto us, sin excepted, &c. nor did he pretend to a sinless Perfection, as the **Quakers** vainly boast of, but humbly acknowledged that the best Works that ever he did was impure and imperfect; and this made him rely and lean wholly upon the Merits of another, even the Sacrifice of that Immaculate Lamb, *Christ Jesus*, his Death and bitter Passion, which the **Quakers** never preach up as necessary to believe. Search all their Epistles read in their Meetings, hear all their Sermons, if ever you hear such a Passage as came from this humble Martyr, I will be your Bond slave.

And thus have I given an additional Proof that the **Quakers** are of a different Faith from the *Martyrs*, and all true Christian Churches\*; and when I came to understand these their Fundamental Errours, which was after I had wrote three or four Books against them, in reproof of their Hypocrisie, about outward Ceremonies, Church Government, their pretending to preach, write, suffer, and do all things freely; when alas, it was all but a cheat! they took Money, Gifts, and Reward for all; nay sometimes, as in the Instance of *Sam. Caton*, 10 l. where they suffered not 10 d. See *New Rome*, p. 54. to 68. I say, after I had thus been brushing at the outside or skirts of Religion for some years, it pleased GOD in mercy to open my understanding, and to shew me by the Rule of Holy Writ, and through the Assistance of His Holy Spirit, the **Quakers** great and Fundamental Errours, and then I could not be silent, (but that too, for the sake of many amongst them, who have a Zeal, I bear them record, though not according to knowledge) but was constrained to unmask their blind Guides, who have caused them to err: And if in my Zeal against their pernicious ways I seem to exceed, they of all People may bear with me. And now to the Trial, now to the Examination, Who are the true Ministers and the false? who are the Worlds Teachers? [Alluding to the **Quakers** distinction, whose Maxim is, to call all but themselves of the World, or the Worlds People, or the Worlds Teachers, &c.] and who are the Ministers of *Christ*? And though I dare not pretend to know God's People, so as to give an infallible Character of another Mans state, as the **Quakers**\* do yet I hope to make a truer Description than they have done: But for this I must have a Rule, and that Rule must be the Holy Scriptures, and by the evident Testimony of that let my Work stand or fall.

\* I do except *G. Keith* and his Friends, as in *New Rome unmasked*, p. 69, 70, 71.

\* *G. Fox's Great Mystery*, &c. p. 33, 82, 107.

#### A DISCOVERY OF THE WORLDS TEACHERS.

1. The **Quakers**, who teach that the Names *JESUS* and *CHRIST*, do



do not properly belong to the Body that suffered upon the Cross at *Jerusalem*, nor preach'd it up as a necessary Article of Faith, to believe that Salvation is obtained through the Merits of his Death and Passion. They are of the World, they are the Deceivers and Antichrists.

2. The **Quakers**, who teach that the Name *Jesus* and *Christ* belong to the whole Body, and to every Member in the Body, as well and as amply as to *Christ* the *HEAD*, are of the World, and Deceivers.

3. The **Quakers**, who teach that the Body of *Christ* was of an earthly perishing Nature like ours, are of the World, and Deceivers.

4. The **Quakers**, who adore Mortal Men, and give those Divine Attributes to *Geo. Fox*, due only to *CHRIST*, are of the World, and Deceivers.

5. The **Quakers**, who teach that he that hath the same Spirit which raised up *Jesus Christ*, is equal with *GOD*; and which Spirit they pretend to have, and by it give forth their Epistles, &c. and therefore of the World, great Deceivers, and horrible Blasphemers.

6. The **Quakers**, who teach that *Josiah Quail*, being dead, is *ASCENDED*, and that *IN Edm. Burroughs*, whilst living, was *THE ALMIGHTY POWER OF GOD*, and that *the FULLNESS dwelt in him of Grace and Virtue*, are of the World, and gross Idolaters.

7. The **Quakers**, who teach that *Geo. Fox's* coming out of the North naked, not known, prophesied of, writ from the Mouth of the *LORD*, &c. are Deceivers, Impostors, and of the World.

8. The **Quakers**, who teach that the Gospel is *dust*, *Matthew*, *Mark*, *Luke* and *John*, which is the *Letter* (say they;) and that such are Ministers of the *Letter* are Ministers of Death, which is *Serpent's meat*; that say the *Sacraments* are *dust*; &c. are of the World, and great Deceivers.

9. The **Quakers**, who teach that it is as justifiable to burn the Bible, as the Books wrote by *Geo. Fox*, *Geo. Whitehead*, and others of their way, are Deceivers and impudent Impostors.

10. The **Quakers**, that teach that the Scriptures are uncertain, and that what the true Prophets say is false, and what the false Prophets said is true; what good menspake therein is ill applied, and what wise menspake therein is ill expressed; and that whether *Moses* or *Permes* was the first Penman of the Scripture, is uncertain; they are false Apostles, deceitful Workers, and their Doctrine tends to overthrow the Christian Faith.

11. The **Quakers**, who teach in one Book, that the four Books, *Matthew*, *Mark*, *Luke* and *John*, are not the *New Testament*, not the Rule for Christians to walk by; and teach in another Book lately, that the Scriptures are.

are the New Testament, Holy Scriptures, &c. are Deceivers, carrying two Faces in one hood, looking two ways, *JANUS* like; these are Ambodexters, and of the World.

12. The **Quakers**, who teach that preaching out of the Scriptures is Conjurage, are of the World, and Blasphemers.

13. The **Quakers**, who teach that they have a Spirit beyond all the Fore-fathers, and thereby know not only who are Saints, who are Devils, and who are Apostates; but also that none need to give them discerning or judgment in any Case, or on any Occasion, but that at *ALL TIMES* they are furnished both with Discerning and Judgment, are of the World, Deceivers, Deluders, and Impostors, &c.

14. The **Quakers**, who teach that their own Books, Epistles, or Writings, are *THE WORD OF GOD*, are of the World, and Deceivers.

15. The **Quakers**, who require and charge their own People, and that in the Name of the *LORD*, to read their own Writings, Epistles, or Books in their Meetings for Worship, and never so much as request their hearers to read any Portion of Scriptures in the said Meetings, are Deceivers, Supplanters, and Deluders.

These Doctrines I charge upon the **Quakers**, as deduceable from their printed Books and Epistles, and from which Errours they can never purge themselves, but by unfeigned Repentance, and a publick Retraction and Condemnation of the same. And 'tis to be feared their Pride is so great, and that they are so fixed upon their Principle of Infallibility and Perfection, that they cannot, but will rather strive to cover and gloss over things. However, I presume I have given a fair Description of the Worlds Teachers: and now let me tell you who are the true Ministers.

16. Those are true Ministers of Jesus Christ who preach Repentance and Remission of sins in the Name of Jesus Christ of *Nazareth*, and Obedience to the Commands of *GOD*, according to the Rules of the Gospel, recorded for our Learning in Holy Writ.

But *E. B.* says, p. 233.—*I do believe there was never such a Generation of Teachers as these [i.e. Priests] are; that ever took such wicked courses; so their shame [says E. B.] do I rehearse it.*

*Ans.* This is very uncharitable, as well as false in Fact: and it looks the worse, in that 'tis rehearsed by such a Generation of Teachers as are amongst the **Quakers**, who exceed all that ever went before them, professing Christianity, the Papists *ONLY* excepted, both in Idolatry, Blasphemy, and Superstition, yea, and other gross Enormities, of which I could give a large List: a few for Example sake I shall mention, as in the *Case*, where I have laid Superstition and Immorality together, heaps upon

upon heaps, plain enough for your view; if not, I can yet lay these and many more plainer, though I delight not in it, were it not to humble you, and to let you see, notwithstanding your proud boasting of Perfection, and that you, and you ONLY are GOD's People, and all besides you of the World, Heathens, &c. that there is cause enough for you to make Confession of your Sins, and ask Pardon too. I very well know how Retrograde you run, and how cross and thwart, not only to the practice of the Saints in all Ages, but even in this Age, with respect to the Christian Doctrine; and how you have in little minute matters, affected an odd kind of singularity, whereby you have separated your selves in Religious Matters, as well as in Habit, Manners, &c. As first, for any kindness, you will not say, *I thank you*, but which is tantamount, *I accept of thy love*. You will not put the Hat off, but nod, bow, or conjeue, &c. crying out against fine Clothes, dainty Dishes, lofty Horses, Coaches, &c. until you could get them; yea the *Wise* (said you) was to such as so did: But now who exceed you in fine Clothes, [except a little Lace or Ribbons, which for crossness sake you forbear] dainty Dishes, lofty Horses, goodly Houses, brave Coaches, fine Perriwigs, and what not? nay, even both Ministers and People: witness London, Bristol, Stoa, Eriib, Northampton, and many other places. You pretend you cannot for Conscience sake pay to the Trained Soldiers, and yet can pay ten times the value towards the carrying on a vigorous War against France. But for the LORDS PRAYER, the APOSTLES CREED, or TEN COMMANDMENTS, not one of them in all your Books; no, they are too low and mean for your proud Lucefering Minds to teach. Nay further, as a Fruit of your Doctrine, that the Name *JESUS* and *CHRIST* do as properly belong to your Believers, as to *HIM* that suffered at Jerusalem, you do give the Name of *Emmanuel* and *Allalujab* to your Children: As to *Emmanuel*, it was by the Prophet foretold to belong to *CHRIST*; *Isai. 7. 14. Behold, a Virgin shall conceive and bear a Son, and shall call his Name EMMANUEL; which, being interpreted, is GOD with us*, saith St. Matthew, Cap. 1. ver. 23. And thus do you manifest your Doctrine by your Fruit: as likewise *Allalujab*, an Attribute of Praise, due only to GOD, as Rev. 19. four or five times mentioned, as well as in divers other places; yet these Names your chief Leaders have given to their Children: But GOD hath and will stain your Pride more and more, and make you at length see cause sufficient to confess your sins to GOD, and ask Pardon for the same, and that for *Jesus Christ* his sake, who died for our sins, and rose again for our justification, as the Evangelist says *1 Job. 1. 9. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness*, who was the Propitiatory Sacrifice for our sins, and not for ours only, but for the sins of the whole World; who now sits at the right hand of God as an Advocate and Intercessour, in the same Body in which he ascended in the sight of the Galileans; read *1 John 2. 1, 2. Acts 1. 9, 10, 11. Luke 24. 51. Mark 16. 19. at the right hand of GOD in Majesty on high.*





1.

**H**ERE lye the Men, behold and view them well,  
You know their Names, and where they use to dwell;  
You know their Parts, you know their Fruits also;  
If these be Saints, LORD whether shall we go?

2.

If not? why should you not Confession make,  
And Pardon beg for Jesus Christ his sake?  
Are you too proud? or do you still disdain?  
Or do you say, such things with us are vain?

3.

Behold, I say, and mark the Prophets well,  
They did Confess, the Scripture doth us tell,  
Their Sins to GOD, and beg'd his pardon too:  
If you were humble, you would do so too.

4.

And now observe, all you that do pass by,  
And notice take, how coupled they do lye:  
For as they live, and no Confession make,  
Even so they die, which makes my heart to ake;

5.

Yea and lament, when that I lay to heart  
The sad estate of such as do depart,  
Depending on their own Righteousness,  
Their own Deserts, and outside Holiness.

6.

I say, behold, how grovelling they do lye,  
And cross, yea cross, all cross to all, and why?  
No Man can tell, nor they a Reason give,  
Why they so cross should be to all that live.

7.

Pretences great they to Religion make,  
Though cross to all, some think for crossness sake.  
In practice cross, yea in their Fruits also;  
In Manners cross, in Faith and Doctrine too.

8.

*Croß to the Saints, croß to the Prophets too :  
Yea, croß to all, till they themselves undo :  
For who so croß as they, who when convict  
Will still persist, their Errours not retract.*

9.

*Remember then that Babels Walls are shaken,  
And her own Birds in her own Net are taken :  
As in the Cage, you may perceive right well,  
Such hateful Birds as have no parallel.*

10.

*Who though they boast of a sinless Perfection,  
As without sin, so no need of Confession :  
Yet in each Pair, you certainly may find  
A Bird unclean in Body and in Mind.*

And now let me proceed to strengthen what I have said in the Discovery of your Errours, who are called **Quakers** ; and not only so, but by many Scripture Proofs demonstrate and set forth to you the Excellency of the *Christian Faith*, which may be a means (if you will peruse what I have wrote for your Instruction) to shew you your great mistake, and that in Fundamentals too ; and to inform your Judgments, and to clear up your Understandings in the Principles of the Christian Religion. And as I have taken great pains herein, and thought no labour too much ; so I do assure you, nothing would more comfort me, than to see you humble, and to come to a sight of your Errours, and to use the means appointed of **G O D** for your Relief : And therefore follow the Example of the blessed *Martyrs*, who were in great Errours, and thought themselves not too good, nor too high, nor too holy to acknowledge their Mistakes and confess their Errours, as in my last Book I have at large shewed, from the Example of *Dr. Robert Barnes*, *Bishop Latimer*, *Martin Luther*, and others, who in humility made Confession of their *Sins*, of their Errours, and of their ignorant Zeal ; and then magnified the goodness of **G O D**, in discovering to them his saving health. And why should you be over confident ? why should not you examin the Scriptures ? Come try a little, lay all prejudice aside ; though you may not believe me, whom your Teachers have prejudic'd you against, yet believe the Scriptures I have quoted, and let my Arguments have place amongst you, so far as they are bottomed on the Authority of the Scriptures, and no further, I intreat you. I know you have been told much about **G. Fox**, of his coming-out of the North, of his being clothed with Righteousness,  
Pro-

*Prophecied of, &c.* but alas! this is without bottom. Indeed, after he came out of the North, I know that **J. Coal, J. Audland, Fra. Dolegill, Edm. Burrough, Sol. Eccles, Jo. Blakling,** and abundance more, call'd him *the Great APOSTLE, some that true PROPHET, whom John said he was not*: others *the Branch, the Star, the Son of Righteousness*, and Father of many Nations, and that his Life reached through us to the Isles afar off; and that his **BEING** and **HABITATION** was in the **POWER** of the **HIGHEST**, in which he **RULED** and **GOVERNED** in **RIGHTEOUSNESS**; and that **HIS KINGDOM** was **ESTABLISHED** in Peace, and that of the **INCREASE** thereof there was **NEVER** to be an end. And although these Men gave witness to **G. For**, yet not as the Prophets gave witness to *Christ*; for the Prophets foretold of *Christ's* coming, of his Death and Sufferings, of his Kingdom and Government, of his Rule and Dominion; I say, these things, nay all that **CHRIST** did and Suffered the Prophets foretold of. Besides, 'tis plain by **G. For's** Doctrine, Example and Practice, how he interfered with *Christ*, his Doctrine and Practice in many things; particularly in his Book stiled *Gospel Liberty, &c.* p. 7. where he calls the **LORD's PRAYER**, **OUR FATHER, &c.** the *Common-Prayer*, or *A Common-Prayer, &c.* Printed 1668. by which Expressions, and his and the Preachers Example, the use of that Prayer hath been wholly laid aside by them, though it be so clear that all may understand it, so short that any may learn it, so full as to take in all our wants, and so exact as to shew us what we should be, as well as what we should ask: O what a resemblance it bears to the *Author* thereof! who was the *highest*, and *lowest*, the *greatest* and the *least*, **GOD** and **Man**, who knew best what form of Prayer suited his Disciples, and all that obey their Doctrine. But it teaches one thing which **G. For** never taught you, nor do your **Leaders** teach you, nor do you practice it your selves, that is, this Confession following, **FORGIVE US OUR SINS, AS WE FORGIVE THEM WHICH TRESPASS AGAINST US, &c.** this your **Teachers** do not do, this they do not teach you to do, and this I presume is the main Reason why your **Leaders** have laid aside this most excellent Form of Prayer taught us by *Jesus Christ* himself, who is the *wonderful Counsellor*, and best knew what was fittest for us. Again, your **Teachers** have laid aside, and you also by their Example, the Apostles Creed, **I BELIEVE IN GOD, &c.** which *Tertullian* calls the Rule of Faith, (as well as the Scripture) and faith, it was instituted by \* *Christ*. And the Ancients quote this Creed, as well as Scripture, to confute Hereticks, and seems to have given it the same honour, because it is indeed the same thing, called therefore the *Compendium* of the Gospel, and the Epitome of the Holy Scripture.

And

\* *De Prescr. l. 1. c. 13.*  
It is also called the Rule of Faith by *Origen*.

And all this I could prove to you, if you had the Scriptures in that esteem you ought to have, and would abide the Decision thereof, acknowledging it to be a sufficient Rule to square your Actions by, both with respect to Religious Exercises, and the Affairs of Human Life.

Thus doth it more and more appear, that as **G. Fox** and his **Preachers** would seem to justify **CHRIST** out of his Place, and rob Him of his Honour, so hath their Doctrine and Example overturned the Exercise of these two Christian Duties, as well as other *Ordinances* and *Precepts* instituted by **CHRIST**, and by his *Apostles*; and thereby have they declared to all the World, that they differ in Faith and Practice from the Primitive *Christians*. *Saints* and *Martyrs* in all Ages; and the Reason is plain; for if they do not believe in **HIM** that was born of the *Virgin*, who suffered and rose again; nay, cannot call Him **CHRIST**, but *A Vail*, *A Garment*, *A Vessel*, &c. How should they say this Creed, if they do not believe that he is risen? yea, and that the **SAME JESUS** is ascended, and now sits at the right hand of **GOD** in the **SAME BODY** in which he ascended, according to *Acts* 2. how should they say this Creed, if they do not believe the Resurrection of the Body out of the Grave at the day of Judgment? How should they say or teach others to say this Creed? And therefore I exhort you to read the Scriptures, and though your **Teachers** have told you that *F. Bugg* is a **Beast**, a **Dog**, a **Wolf**, an Enemy of all Righteousness, a **Child** of the **Devil**, yea a **Devil Incarnate**, &c. What then? did not the unbelieving Jews call *Christ* a **Devil**, and have they not called the Publick Ministry, yea all, without restriction or limitation, **Chieftes**, **Robbers**, **Witches** and **Devils**, &c. what then? never regard that, but as I said, read the Scriptures, and take my advice no farther than the Scripture warrants it, and so far my Soul for yours, you are safe; but if your **Teachers** have begotten such an ill opinion of me, as that you will not take my advice, as they have against the Publick Ministry, that you will not hear them, yet I am persuaded what I have wrote will be of service to your Children, yea and your Childrens Children; and if so, why should I not proceed to discover your Errours? that so the blind may not always lead the blind, but that you may become wiser than your **Teachers**, and see for your selves; I am now speaking to you the hearers, among the **Quakers**, who have a zeal, I bear you record, though not according to knowledge, and your **Leaders** have been instrumentally the cause of your Errours and Blindness: O consider of what I say, and be considerate and cool! I am not angry as ye suppose: If I be sharp, 'tis my zeal for the Truths of the Gospel, which your **Teachers** have defaced. And therefore bear with me; I pity you, I lament for you, whether you believe it or not. They tell you that none was ever converted to **GOD** by outward and external



ternal hearing \* : though the Scripture says that Faith comes by hearing. O consider and peruse what foilowerth, and the Lord give you an understanding heart.

\* First and Sec. 2d part, p. 87. G. F. & J. B.

The Prophecies of the Holy Prophets fulfilled and accomplished in and by our blessed LORD and Saviour Jesus Christ---Hear the words of our Saviour---Search the Scriptures, they are they which testifie of me, Joh. 5. 39. These are the words which I spake unto you, whilst I was yet with you, that all things must be fulfilled which was written in the Law of Moses, and in the Prophets, and in the Psalms concerning ME. Luke 24. 44. The Scriptures cannot be broken. Joh. 10. 35. It is easier for Heaven and Earth to pass, than for one Tittle of the Law to fail till all be fulfilled.

PROPHECIES

FULFILLED.

Iſa. 7. 14. **T** Herefore the Lord himself shall give you a Sign, behold, a Virgin shall conceive and bear a Son, and they shall call his Name Immanuel.

Iſa. 8. 14. — And he shall be for a Sanctuary ; but for a stone of stumbling, and for a rock of offence to both houses of Israel, for a gin and for a snare, &c. V. 15. And many among them shall stumble, and fall, and be broken, and be snared and taken.

Micah 5. 2. But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee

Matth. 1. 23. **B**ehold, a Virgin shall be with Child, and shall bring forth a Son, and they shall call his Name Immanuel, which (being interpreted) is GOD with us.

Matth. 2. 16. And whosoever shall fall on this stone shall be broken ; but on whomsoever it shall fall it will grind him to powder.

Matth. 2. 16. And thou Bethlehem in the Land of Judah, art not the least among the Princes of Judah ; for shall

shall come forth unto me *THAT* is to be Ruler in Israel; whose goings forth have been of old from everlasting.

Psalms 2.2. *The Kings of the Earth set themselves, and the Rulers take counsel together against the LORD, and against his Anointed, saying, &c.*

Jer. 31.15. *Thus saith the LORD, a voice was heard in Ramah, Lamentation and bitter weeping: Rachel weeping for her Children, refused to be comforted for her Children, because they were not.*

Isa. 53.7. *HE was oppressed, HE was afflicted, yet he opened not his mouth. HE is brought as a Lamb to the slaughter, and as a sheep before her shearers is dumb, so opened HE not his mouth.*

Jer. 16.16. *Behold, I will send for many fishers, saith the LORD, and they shall fish them, &c.*

Isa. 61.1. *The Spirit of the LORD GOD is upon me, because the LORD hath anointed ME to preach good Tidings to the Meek: he hath sent ME to bind up the broken heart, to proclaim liberty to the Captives, and the opening the Prison to them that are bound.*

Isa. 53.12. *Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death, and he was numbred with the Transgressors; and he shall bear the sins of many, and make Intercession for the Transgressors.*

out of thee shall come a Governor that shall rule my people Israel.

Matth. 26.3. *Then assembled together the chief Priests, and the Scribes, and the Elders of the People, unto the Palace of the High Priest, who was called Caiaphas. See also Matth. 27.1.*

Matth. 2.18. *In Ramah was there a voice heard, Lamentation and weeping and great mourning; Rachel weeping for her Children, and would not be comforted because they are not.*

Matth. 26.63. *But Jesus held his peace; And the High Priest answered and said unto him, I adjure thee by the living God that thou tell us, whether thou be the Christ, the Son of GOD. Matth. 27.14.*

Matth. 4.19. *And he said unto them, follow me, and I will make you fishers of Men.*

Matth. 11.5. *The blind receive their sight, the lame walk, the Lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them.*

Matth. 27.38. *Then were there two Thieves crucified with him, one on the right hand, and another on the left. See also John 19.18. read also Acts 10.35. Therefore let all the House of Israel know assuredly, that GOD hath made that same Jesus, whom ye have crucified, both LORD and Christ. Acts 5.30, 31. Ila. 42.1.*

Isa. 42.1. Behold my Servant whom I uphold, mine Elect in whom my Soul delighteth: I have put my Spirit upon him, he shall bring forth Judgment to the Gentiles.

Isa. 62.11. Behold the LORD hath proclaimed unto the end of the World, say ye to the Daughter of Sion, behold thy Salvation cometh; behold his reward is with him, and his Work before him.

Psal. 118. The Stone which the Builders refused is become the Head of the Corner. This is the LORD's doing, and it is marvellous in our eyes. See also Isa. 28.16.

Psal. 110.1. The LORD said unto my LORD, sit thou at my right hand, until I make thine Enemies thy Footstool.

Psal. 41.9. Yea, mine own familiar Friend in whom I trusted, which did eat of my bread, hath lift up his heel against me.

Zech. 13.7. Awake, O Sword, against my Shepherd, against the Man that is my Fellow, saith the LORD of Hosts: smite the Shepherd and the Sheep shall be scattered, &c.

Isa. 40.3. The voice of him that crieth in the Wilderness, prepare ye the way of the LORD: make strait in the

The GOD of our Fathers raised up Jesus, whom ye slew and hanged on a Tree. Him hath GOD exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

Matth. 12.18. Behold my Servant whom I have chosen, my Beloved in whom my Soul is well pleased: I will put my Spirit upon him, and he shall shew Judgment to the Gentiles. See also Matth. 3.17.

Matth. 21.5. Tell ye the Daughter of Sion, behold thy King cometh unto thee meek, and sitting upon an Ass, and a Colt the Foal of an Ass.

Matth. 21.42. Jesus said unto them, did ye never read in the Scriptures, The Stone which the Builders rejected, the same is become the Head of the Corner. This is the LORD's doing, and it is marvellous in our eyes.

Matth. 22.44. The LORD said unto my LORD, sit thou on my right hand, until I make thine Enemies thy Footstool. See Acts the second at large.

Matth. 26.23. And he answered and said, he that dippereth his hand with me in the dish, the same shall betray me.

Matth. 26.31. Then said Jesus unto them all, ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the Sheep of the Flock shall be scattered abroad.

Matth. 3.3. For this is he that was spoken of by the Prophet Isaiah, saying, The voice of one crying in the  
I Desert

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*Desert a high-way for our GOD.*

*Iſa. 50. 6. I gave my back to the Smi-  
ters, and my cheeks to them that  
plucked off the hair : I hid not my  
face from ſhame and ſpitting.*

*Iſai. 53. 4. Surely he hath born our grief,  
and carried our ſorrows ; yet we did  
eſteem HIM ſmitten of GOD and  
afflicted.*

*Iſa. 35. 5, 6. Then ſhall the lame Man  
leap as an Hart ; and the Tongue of  
the Dumb ſing : for in the Wilder-  
neſs ſhall waters break out , and  
ſtreams in the Deſert.*

*Pſal. 22. 18. They part my Garments  
amongſt them, and caſt lots upon my  
Vesture.*

*Pſal. 22. 8. He truſted on the LORD  
that he would deliver him ; let him  
deliver him ſeeing he delighted in  
him.*

*Pſal. 78. 2. I will open my mouth in a  
parable, I will utter dark ſayings of  
old.*

*Jer. 7. 11. Is this Houſe which is called  
by my name, become a Den of Robbers  
in your Eyes, &c. See Iſa. 56. 7.*

*Pſal. 72. 10. The Kings of Tarſhiſh  
and of the Iſles ſhall bring Preſents,  
the Kings of Sheba and Seba ſhall  
offer Gifts. See alſo Iſa. 60. 6.*

*Wilderneſs, prepare ye the way of  
the LORD, make his pathes  
ſtrait.*

*Matth. 26. 67. Then did they ſpit in  
HIS face, and buffeted HIM, and  
others ſmote HIM with the palms of  
their hands.*

*Matth. 8. 17. That it might be ful-  
filled which was ſpoken by Iſaiah the  
Prophet, ſaying, HIMSELF took our  
Infirmities, and bare our ſickneſſes.*

*Matth. 11. 5. The blind received their  
ſight, and the lame walk , the lepers  
are cleansed, and the deaf hear, the  
dead are raiſed up, and the poor have  
the Goſpel preached to them. See  
Matth. 15. 30.*

*Matth. 27. 35. And they crucified him  
and parted his Garment, caſting lots,  
that it might be fulfilled which was  
ſpoken by the Prophet ; They parted  
my Garments among them, and upon  
my Vesture did they caſt Lots.*

*Matth. 27. 43. HE truſted in GOD,  
let Him deliver Him now, if he will  
have Him ; for HE ſaid, I am the  
Son of GOD.*

*Matth. 13. 35. That it might be fulfil-  
led which was ſpoken by the Prophet,  
ſaying, I will open my mouth in a  
parable, I will utter things which  
have been kept ſecret from the foun-  
dation of the World.*

*Matth. 21. 13. And ſaid unto them, It  
is written, My Houſe ſhall be called  
the Houſe of Prayer , but ye have  
made it a Den of Thieves.*

*Matth. 2. 11. And when they were  
come into the Houſe, they ſaw the  
young Child, with Mary his Mo-  
ther, and fell down and worſhipped  
Him : And when they had opened  
Dan.*



Dan.9.24. Seventy weeks are determined upon thy People, and upon thy holy City, to finish thy Transgressions, and to make an end of sin; and to make Reconciliation for Iniquity, and to bring in Everlasting Righteousness, and to seal up the Vision and Prophecy, and to Anoint the most Holy. See Isa. 40.10.

Zach.9.9. Rejoyce greatly O Daughter of Sion, shout O Daughter of Jerusalem; behold thy KING cometh unto thee; HE is just, and having salvation, lowly, and riding upon an Ass, and upon a Colt, the Foal of an Ass.

Isa. 40.11. HE shall feed His Flock like a Shepherd, HE shall gather the Lambs with His Arm, and carry them in his Bosom, and shall gently lead those that are with young. See also Ezech. 34.23.

Isa.9.7. Of the increase of HIS Government and Peace there shall be no end upon the Throne of David and upon his Kingdom, to order it, and to establish it with Judgment and with Justice, from henceforth and for ever: the Zeal of the Lord of Hosts will perform this. See also

Dan.7.14. Micah 4. 7. Psal. 110.4. Psal. 109.8. Let his days be few, and let another take his Office. See Psal. 41.9.

Isa.9.7. Of the Increase of his Government and Peace there shall be no end upon the Throne of David and upon

their Treasures, they presented unto Him Gold, Frankincense and Myrrhe.

Luke 24.27. And beginning at Moses and all the Prophets, HE expounded unto them in all the Scriptures the things concerning Himself: And they said one to another, did not our hearts burn within us whilst HE talked with us by the way, and whilst HE opened to us the Scriptures.

John 12.15. Fear not Daughter of Sion, behold thy King cometh sitting upon an Asses Colt.

John 10.11. I am the good Shepherd; the good Shepherd giveth his Life for the Sheep.

John 12.34. The People answered Him, we have heard out of the Law that Christ abideth for ever: And how saist Thou, the Son of Man must be lifted up? Who is this Son of Man?

Acts 1. 17, 18. For he was numbered with us, and had obtained part of this Ministry. Now this Man purchased a Field with the reward of Iniquity; and falling headlong he burst asunder.

Luke 1.32,33. HE shall be Great, and shall be called the Son of the HIGHEST; and the LORD GOD shall

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his Kingdom, to order it, and to establish it with Judgment and with Justice, from henceforth and for ever, &c.

Mal.4.2. But unto you that fear my Name shall the Son of Righteousness arise with healing in his wings, &c. See Isa.9.2. 42.7. 43.8. 49.9.

Num.24.8. GOD brought HIM forth out of Egypt, HE hath as it were the strength of an Unicorn: He shall eat up the Nations, HIS Enemies, and shall break their Bones, and pierce them through with HIS Arrows. See Hosea 11.1.

Psal.88.8. Thou hast put away Mine Acquaintance far from Me; thou hast made Me an Abomination unto them; I am shut up and I cannot come forth.

Zech.11.13. And the LORD said unto me, cast it unto the Potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver and cast them to the potter.

Mal.3.1. Behold, I will send my Messenger, and HE shall prepare the way before ME: And the LORD whom ye seek shall suddenly come to HIS Temple; even the Messenger of the Covenant whom ye delight in, behold he shall come, saith the Lord of Hosts.

Isa.53.9. And HE made his Grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in HIS mouth.

give unto HIM the Throne of HIS Father David: and HE shall reign over the House of Jacob for ever and ever; and of HIS Kingdom there shall be no end.

Luke 1.79. To give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of Peace.

Matth.2.15. And was there until the death of Herod, that it might be fulfilled which was spoken of the LORD by the Prophet, saying, Out of Egypt have I called my Son.

Matth.26.56. But all this was done that the Scriptures of the Prophets might be fulfilled: Then all HIS Disciples forsook HIM and fled.

Matth.27.9. Then was fulfilled that which was spoken by Jeremiah the Prophet, saying, And they took the thirty pieces of silver, the price of HIM that was valued, whom they of the Children of Israel did value.

Matth.11.10. For this is HE of whom it is written, behold, I send my Messenger before THY face, which shall prepare THY way before THEE.

Matth.27.60. And laid it in his own new Tomb, which he had hewn out of the Rock: And he rolled a great Stone to the door of the Sepulchre, and departed.

*Pfal. 69. 21. They gave ME also Gall for my meat; and in my thirst they gave ME Vinegar to drink.*

*Exodus 12. 46. In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house, neither shall ye break a Bone thereof. See also Numb. 9. 12. and Psal. 34. 20.*

*Numb. 21. 9. And Moses made a Serpent of Brass, and put it upon a Pole: And it came to pass, that if a Serpent had bitten any man, when he beheld the Serpent of Brass he lived.*

*Deut. 18. 15. The LORD thy GOD will raise up unto thee a Prophet from the midst of thee, of thy Brethren, like unto me; unto HIM ye shall hearken.*

*Jer. 23. 5. Behold, the days come saith the LORD, that I will raise unto David a righteous BRANCH; and a King shall reign and prosper, and shall execute Judgment and Justice in the Earth. See also Jer. 33. 15. Zech. 3. 8. and cap. 6. v. 12.*

*Matth. 27. 48. And straightway one of them ran and took a sponge, and filled it with Vinegar, and put it on a Reed, and gave HIM Vinegar to drink.*

*John 19. 36. For these things were done that the Scripture should be fulfilled: A bone of HIM shall not be broken.*

*John 3. 14. And as Moses lifted up the Serpent in the Wilderness, even so must the Son of Man be lifted up. See also John 8. 28.*

*Acts 7. 37. This is that Moses which said unto the Children of Israel, A Prophet shall the LORD your GOD raise up unto you of your Brethren, like unto me, HIM shall ye hear.*

*John 1. 45. Philip findeth Nathanael, and said, We have found him of whom Moses in the Law and the Prophets did write, Jesus of Nazareth the Son of Joseph. Acts 10. 43. To HIM gave all the Prophets witness, that through His NAME, whosoever believeth in HIM shall receive remission of sins.*

*All things that are written of ME have an end, saith Christ. It is sure and a convertible Rule, nothing was done by Christ, but it was foretold: And nothing was ever foretold of Christ by the Prophets, which was not done, and which was not fulfilled. It would take up some years to compare the Prophets and Evangelists, the Prediction and the History, and to Discourse at large how the one Foretells, and the other Answers. HE, CHRIST must be Apprehended, it was fore-prophefied; The Anointed of the LORD was taken in their Nets, saith Jeremiah; But how? HE must be sold: For what? Thirty Pieces of Silver: And what must those do? Buy a Field; all foretold: They took thirty pieces of silver, the price of Him that*

that was valued, and gave them for the Potters field, saith Zachery. By whom? That Child of Perdition; that the Scripture might be fulfilled. Which was he? it is foretold, He that eateth Bread with me, saith the Psalmist. But what shall his Disciples do? Flee from Him; so saith the Prophecie: I will smite the Shepherd, and the Sheep shall be scattered, saith Zachary. And so on. O consider of these things, and lay them to heart, you that say you cannot call HIM that was born, that suffered Death on the Cross, CHRIST; but call HIM a Vail, a Figure, a Garment, a Vessel. What? did the Prophets foretel that a Virgin should conceive, and bring forth a Vail, a Garment, or a Figure? O ye Blasphemers! Is this your Scripture Language you so often call for in opposition to the word Trinity and Sacraments, as if indeed you had been zealous for the Scriptures? Ye Hypocrites; what can you not call Him Christ? only a Figure; HE who was the Substance of all Figures and Shadows, in whom they end, and were but Types of HIS coming? Christ is the end of the Law; what Law? the Ceremonial Law; it was referred to HIM, observed of HIM, fulfilled in HIM, abolish't by HIM. 'Tis plain, that those Jewish Ceremonies look't at CHRIST; Circumcision, Passover, the Tabernacle, both outer and inner, the Temple, the Laver, both the Altars, the Table of Shew-bread, the Candlesticks, the Vail, the Holy of Holies, the Ark, the Pot of Manna, Aaron's Rod, the High Priest's Order and Line, his Habits, his Inaugurations, his Washings, Anointing the Sacrifice, &c. These had their Virtue from CHRIST, Relation to HIM, and their End in HIM. What would you make Christ only a Figure, a Vail, a Garment, who is the Substance of all Figures, and Shadows, and Types; HE whom the Prophets foretold of; HE who fulfilled all which was written of HIM by the Prophets? What, can you not call HIM CHRIST? O ye Blasphemers! And now you cry out and say, What do you meddle with the dead? (i.e. **G. FOX**) why do you print, and amuse, and trouble the World? what are you ashamed to hear of your Blasphemies? are you ashamed to hear your pernicious Principles discovered, and your damnable Heresies rip't up, and laid open? Is not Pilate dead? many Idolatrous Popes dead? what then? must we not continue their Crimes, and shew their Villanies? Is not Arius dead, and many Hereticks dead? must we not therefore write against the Arians, and shew the tendency of his pernicious Principles, which grow as Seeds sown by the wicked one. But by Whitehead's Learning we must not remind the World of these Idolators and Persecutors, that others may be aware of such as hold the same Tenets? What does your Profession begin to stink, as Geo. Keith truly says, and become nauseous to your own Noses; then use just means to bury it, by a genuine Retraction, or else call for no silence; for if you do, I will joyn with Bishop Hall in the saying of that Heroical Luther, **CURSED BE THE SILENCE**



**SILENCE THAT HERE FORBEARETH.** For I am not now, as *M. Luther* once said, writing against the Papists, *picking at the Rind, but plucking at the Root*, even at the Foundation of your Errours, and that makes you angry, and fret, and chafe : But all is to no purpose; no peace so long as the whoredoms of *Jezebel* remain. Repent therefore and amend, that is the way to find mercy with GOD. Retract and renounce your Errours by some publick and general Act, and that is the way to silence the Pens of *HIS* Servants ; or else it will be as *Mr. Penyman* lately told you in your Meetings in *London*, viz. *That a fire is kindled that cannot be quenched, for the burning is of the great and mighty GOD.* But why do I talk of Repentance, since in Scripture I find Confession is the fore-runner of Repentance, and Confession you cannot abide, as I have already observed : For let any man read a thousand of your Epistles, and they shall not find one Confession of Sin, nor asking Pardon for *Christ's* sake: And let any man go to a thousand of your Meetings, and they shall never hear any one of your Ministers make Confession of Sins, and beg Pardon for the same ; which is enough, if no more could be said against you, to prove you of a different Faith and practice from the *Prophets* and *Apostles*, *Saints* and *Martyrs*, and all good Christians to this day ; as well as to shew that you are in the steps of the Pharisees : Read *Euke* 18. 11, 12. *The Pharisee stood and prayed thus with himself, O GOD, I thank thee that I am not as other men, Extortioners, Unjust, Adulterers, or even as this Publican: I fast twice in the week, I give tythe of all I possess, &c.* Here is the perfect Pharisee and the perfect Quaker, in perfect Unity : Here is no Confession of Sin, here is no asking Pardon for Sin, nor no smiting upon the Breast, saying, *God be merciful to me a poor sinner*, as the Publican did. And that I may not leave this without a President, for I love to keep to matter of fact, pray take a view of one of the Quakers Prayers in print, I mean that perfect Pharisee *G. Whitehead*, in his Book *Judgment fixed, &c.* *Thou knowest, O Lord, that though thou hast endued me with a Christian Spirit, and with Faith, Patience, and Rejoycing under all my Sufferings, and Tribulations for thy Names sake—yet Thou hast also endued me with a Spirit of righteous Judgment, Understanding and Zeal for thy holy Name, &c.*

And though this Prayer contains near five Pages, yet not one word of Confession of Sin ; not a word of begging Pardon for *Christ's* sake ; but like the proud Pharisee, *Thou hast endued me with righteous Judgment, with Understanding, with Zeal* : He is not as other men. And read all their printed Papers, and you will find them of the same tendency, and not like the Prayers of *GOD's* People in any Age or Generation, as in my last *New Rome, &c.* I have largely made appear from the Example of the *Prophets*, *Apostles*, and worthy *Martyrs* : To whom let me add one Example.

ple of worthy *Thomas Bilny*, as in *Fox's A&S and Mon.* p. 467, 468. O mighty power of the most High, which I also MISERABLE SINNER have often tasted and felt, &c. And when this Prayer was ended, he in the next Page goes on thus: *Verily when the New Testament was first set forth by Erasmus——I bought it by the Providence of GOD, and at the first reading, as I remember, I chanced upon this sweet Sentence of St. Paul, 1 Tim. 1. 15. It is a true saying, and worthy of all men to be embraced, that Christ Jesus came into the World to save sinners, of whom I am the chief and principal. This one Sentence, through GOD's Instruction, did so exbilerate my heart, being before wounded with the Guilt of MY SINS——And THEREFORE with ALL MY WHOLE POWER I TEACH that ALL MEN should first acknowledge their sins, and condemn them; and afterwards hunger and thirst after righteousness, &c.*

O the Christian temper and heavenly frame of this worthy Martyr, worthy our Imitation: First, He acknowledged himself a miserable sinner, and therefore the fitter Object for Mercy. Secondly, O how he rejoiced at the Confession of *St. Paul*, who not only acknowledged himself a sinner, but the CHIEF of sinners, that thereby he might magnifie the rich Mercy of GOD in *Christ Jesus*: He was not like *Solomon Eccles*, who in his *Musick Lecture*, p. 22. said, *I do affirm, that if John (the Apostle) had said he had been a sinner, he had lied.* No, no, this Martyr did not account *St. Paul* a liar, though he would have had as much reason; for *St. Paul* came not behind the chiefest of the Apostles: Well, but this is not all; but as *St. Paul* was thus humbled to make this Confession, and thus joyful at this worthy saying, that *Christ* came into the World to save such penitent sinners, so this worthy Martyr resolved to make it a Rule in Divinity, saying, *And therefore with all my WHOLE POWER I teach, that ALL MEN should ACKNOWLEDGE THEIR SINS, &c.*

Thus have I shewed the practice of the Martyrs; and if you read the Scriptures in the Margent, you may find it futable to the practice of GOD's People from the beginning, the Quakers only excepted, who manifest themselves thereby, (as well as in an hundred things more that I could mention, if need were) that they have a Spirit not beyond, but contrary to the Spirit of the Prophets, Apostles and Martyrs, yea, and all true Christians to this day.

And although I am not designed to strive much about words in answer to your Glossings, but rather choose to rip up and discover your Errours, and to load you with the fruit of your doings, yet I would in your next have you shew me a Reason why you have not answered my former

Psal. 51. 2, 3 & 90. Job 7. 20.  
Lam. 3. 41, 42. Isa. 64. 6. Dan.  
9. 4. to the end. 1 John 1. 8.  
1 Tim. 1. 15. Rom. 7. Luke 11.  
4. 1 King 8. 46. to 49. Psal. 32.  
5. Jer. 14. 20. Jam. 5. 16. Ec-  
cles. 4. 26. Prov. 28. 13. Neh.  
1. to the end. Ezra 9.

former Queries, and Mr. Archer's Query. I remember G. F. put forth a Book, tiled, *A Primer for the Doctors and Scholars of Europe, &c. Anno 1659* wherein is contained Two thousand four hundred thirty four Queries, demanding, *What was a Genitive Case, a Dative Case, a Participle, an Adverb, an Interjection, a Diphthong, a Vowel, &c.* on purpose to bring contempt upon Learning and the Learned, as cited in *Battering Rams, &c.* I have shewed more at large : But O how he strutted, and vaunted, and boasted, like Goliath of Gath, saying, *Come out of your Holes and Dens, draw your Weapons if you have any worth the drawing ; for the little Davids, [ i. e. Quakers ] are risen, who have the Slings, the Baggs, and the Stones, &c. And therefore come forth [ye Scholars] into the open field, there to be tried with the little Davids, and let us see if your Tongues can wag, &c.*

And if you refuse to answer my former Queries, yet let me prevail with you to answer these following, viz.

*Query 1.* Why did you in your Book, *The Trumpet of the Lord, &c.* cry, *Wo to such as were call'd Master and Mistress, Sir, &c. And that drank Wine, eat dainty Dishes, wore Silk and Velvet, that had Waiting-men and Waiting-maids, that rode in Coaches, and high and lofty Horses, &c.* since 'tis now common for the **Quakers** to call and be called Master and Mistress, Sir, and to drink Wine, eat dainty Dishes, were Silk and Velvet, and Perriwigs, &c. to ride in Coaches and as lofty Horses, and rich Houses as any Body (your Circumstances considered) and to have Waiting-men and Waiting-maids. Doth not this argue an Apostacy ? Or is it only *lawful* to the **Quakers**, and under the *vee* in others ?

*Query 2.* Why do you refuse to pay two pence or four pence towards the reparation of the Militia Arms, and yet can pay ten shillings towards carrying on a vigorous War against the French King ? Is not this like your pretending it unlawful to fight, and yet excite, stir up, and incourage Oliver, his Officers and Army to fighting ? saying, O Oliver Cromwel, *thou shouldst have invited all Nations on Earth to come in and joyn with thee. Let thy Soldiers go forth with a free and willing heart, that thou maist rock Nations as a Cradle, &c.* more largely recited in *Battering Rams, &c.*

p. 3. Do you not in both these Instances delude the World ? or like the Pharisees of old, strain at a Gnat, and swallow a Camel ?

*Query 3.* Why do you refuse giving respect to your Superiours, when at the same time you exact it of your Servants and Apprentices, making them stand bare headed before you in your Houses and Shops : Is not this Hypocrisie ?

*Quest. 3.* Why do you make such a noise against all other Ministers, calling them Hirelings, when you take money not only for preaching, writing, &c. but for suffering, as in the case of **Sam. Cater**, who

took 10 l. for Suffering, where he did not suffer 10 d. as in *New Rome unmask'd*, &c. p. 60. to 90.

*Query 5.* Why cannot you present to King *William* and Queen *Mary*, one Publick Address in five years time; as well as to the late King *James* the Second, six in four yearstime?

*Query 6.* Since you say, *That visible Miracles have been done amongst the Quakers in the sight of the World*: Reply to the *Vind. &c.* p. 14. And since you say, *We have Thousands at our Meetings, and none of us dare speak a word, but as we are eternally moved of the Lord*: A true Account, &c. p. 18. These two Assertions I further charge upon you to be notoriously false; and therein, as the Scripture truly says, you tell lies in Hypocrisie.

*Query 7.* Whether it be not a sign of great Ignorance in your Disciples, that not one in a thousand of twenty years old and under, can say the *LORD's* Prayer, the Apostles Creed, and Ten Commandments: and if so, whether you do not nurse up your People in Ignorance, and thereby manifest your Affinity with your Elder Sister, who says, *Ignorance is the Mother of Devotion*: And that until you have condemned your Books; which call the Doctrines and Ordinances of Jesus Christ, the four Evangelists, *Matthew, Mark, Luke and John, Dust, Death, Serpents-meat*, you ought not to be reckoned sincere, in pretending that the Doctrines contained in the Bible are holy and blessed? Answer these few Queries in plainness; and let us know what you hold and believe in these things queried: and answer my former Queries also.

**C**ome Quakers all, and answer to my Charge,  
I have not time to draw it out at large:  
For if I had, and should the same design,  
For every Errour I could draw out nine.

Your Books are full, and your Epistles all  
So swell'd therewith, even Errours great and small,  
Such as no Sect, save yours, that's known to me,  
Afford the like, this I do clearly see;

And could be glad to see you them Retract,  
Condemn and Censure, yea with all my heart:  
I have no pleasure them to enumerate,  
But rather mourn for to behold your State.

And were it not that others might be warn'd,  
And you your selves precaution'd and forewarn'd,  
I silent should remain for ever, and  
Enjoy my self in this my native Land.



*Search the Scripture, as CHRIST himself advise  
With reverence, and them you'll highly prize:  
The Prophecies fulfilled you will find,  
Which may confirm and satisfie your mind.*

*For they do teach that Salvation's in none  
So rightly plac'd, as in HIS Name alone;  
Who of the Virgin in due time was born,  
Who liv'd and dy'd for Man's Salvation.*

*Read Acts the tenth, and every Chapter there,  
And Paul's Epistles too, which do declare  
The Prophets too, yea, holy Men of old  
Avouch the same, it cannot be controu'd.*

*Answer my Queries too, or you'll be blam'd  
As not able, or else quite asham'd:  
It is but fit that you should now discover  
Your Principles, and no longer smother.*

*Wherefore come out of your clost Dens and Holes  
Into the Light, and not lye hid like Moles  
Under the ground; or like the Night-blind Bat,  
Avoid the Light: this is a dismal state.*

*Come forth, I say, appear in the field,  
Put on your Weapons, yea also your shield;  
For shame, I say, remain no longer mute,  
Nor cowardly, or fearful to dispute.*

*Remember how you to the Bishops call,  
To learned Doctors, yea, to the Clergy all,  
For to come forth and meet you in the field,  
As if so arm'd, as not design'd to yield.*

*What are you storm'd! what are you put to flight!  
Or are you weak, or are you in a fright?  
Where's now your Stones, your Slings, your Sword, your Bag?  
Where is your Tongue, why does it not now wag?*

*Where is your Zeal? where is your boasting now?  
What is it lost? or do you not know how  
To answer me; or to defend my Charge?  
What will you then if I shall them enlarge?*

*The Conclusion by way of Exhortation.*

**F**Riends, Let me exhort you to beware of the Doctrine of the Pharisees, [I mean of the **Quakers**] which is Hypocrisie. I have read of the Heresies of the *Gnosticks, Nicolaitans, Donatists*, and others, but none seem to me to be those Christ foretold of, *Matth. 24. 24. which should, if it were possible, deceive the very Elect*, so evidently as the **Quakers**; for how have they prevailed; how have they deceived high and low, noble and ignoble? and yet to me it seems easie to write a History of their rise, growth, and progress, of their Church Government, and that **MONSTER, Womens Meetings**, how, when, and by whom, and by what Authority carried on; and how the Spirit of Persecution hath been amongst them from the beginning; sixty six in number of **G. Fox's** Party against sixty seven of **John Stoy** and **John Wilkinson's** Party, **Quakers** against **Quakers**, Council against Council, until **Geo. Keith**, one of their most Learned Preachers, hath been constrained to testify against their Errours, charging them with **Damnable Heresies** and **Doctrines of Devils**, yea, even *such as no Christian Society would tolerate*. And I knowing these things also cannot but warn all People to beware of their Glossings and deceiveable Paintings.

For they will direct you to the Light, bid you be obedient to it; tell you 'tis sufficient to lead you to Salvation; that its teaching is above **Councils**, above **Churches**, above **Fathers** and **Scriptures**: but in all this they act but the part of a Juggler, 'tis only to decoy you over to them; they do not so think that thus advise and counsel you; for if you refuse Conformity to their Orders and Prescriptions, alledging the Light, to which they directed you, doth not lead you thereunto; pleading to be left to the Grace of **GOD** in thy self; they that thus at first directed you to this Light, will now tell you your Plea is *Sordid, Ranterism, and pernicious to the Christian Religion*: See their Book, titled, *A brief Examination of Liberty Spiritual, &c. p. 3. 11*. For as it is false Doctrine to teach that the Light, being obeyed, is sufficient to lead to Salvation; for then your Obedience is meritorious, and *Christ* died in vain; so do they not believe it sufficient by their rejecting your Plea: wherefore be impartial in your search, take the Apostles advice, *Prove all things, search the Scriptures, and hold fast that which is good*. *A wise man, saith Solomon, will search out a matter*. And what is of more concern than the Christian Religion. God of his mercy confound all Errours, and manifest all Impostors and Deceivers, and give the Victory to his Truth, and Glory to his Name. *Amen*.

*Mildenhall, Sept. 20.*

1693.

*Fra. Bugg.*

